CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 29.

FOREIGN ALLEGIANCE. SPIRITUAL SUBJECTION NECESSARILY INVOLVES TEMPORAL AND CIVIL SUBJECTION.

It is not now half a century since the Catholic church in the United States assumed a regular and efficient organization. In 1789 the first Diocess was formed; now there are thirteen, comprising the whole territory of the North American Union. In each of these Diocesses the Bishop has an absolute jurisdiction over the churches and priests, the colleges and schools, and whatever regards the religion of the people, subject however to the Supreme authority in the Pope at Rome. There is a power belonging to a Catholic bishop in the United States, which we are sure does not belong to any Protestant ecclesiastic and never did from the foundation of the country, and which, we doubt not, belongs to no other citizen. All these thirteen Bishops act in concert for the same object, that of increasing the numbers of those who are devoted under them to the See of Rome.

Though Councils of the Catholic Bishops, consisting mostly of foreigners, have been held in Baltimore, '*the Rome of the United States*,' as the Catholics call it, for the purpose of consulting the best means of spreading the Catholic religion and increasing the Papal power in this country, those bodies are not authorized to carry into effect any measure, nor even to make public any measure proposed, until first transmitted to Rome, and there sanctioned by the Pope. The editor of the Annals for April, 1830, in speaking of the transactions of the Council of 1829, says, 'it was not thought proper to *publish* its acts, until they had been approved at Rome, whither they have been sent.' (*Quarterly Register*, III. 96.)

In the Pastoral Letter of the Council of Catholic Bishops in 1833, there is the following paragraph; 'we have *submitted* to the See of Peter, the centre of Catholic unity, that church, to which, because of *its superior presidency, every other of those spread through the world should have recourse*, the results of our deliberations; that if conformable to the faith and general discipline of the Church, those portions upon which we are competent to legislate, might receive their *perfection* by the acquiescence of our Holy Father; and that he might, at our request, be induced to *interpose the authority* of the *Apostolic* See for the performance of what is beyond our office to effect. But we cannot separate, without addressing to you, our glory and our joy, some words of admonition as the token of our affection, the evidence of our solicitude, and the fulfilment of our duty.' (*Laity's Directory for* 1834.)

It may then be learnt with surprise by some American citizens, that there have met in Baltimore, which is triumphantly called by the Papists, '*the Rome of the United States*,' Councils of Roman Catholic Bishops to legislate for the people of our country in matters of religion, without the concurring voice of a single layman, and without the least authority delegated from the people, for whom they are assembled to legislate; these self-constituted Councils are composed mostly of foreigners from the most despotic countries in Europe, and are wholly devoted to a foreign power.

It is true the Catholics say, that their allegiance to the Pope is only a spiritual allegiance; in other words, that the jurisdiction of the Pope is altogether a spiritual jurisdiction,—never extending to any thing beyond, or to any temporal matters. It seems to us that they have no definite idea of the meaning of this spiritual power. These distinctions about spiritual and temporal allegiance and jurisdiction seem to us to be little more than distinctions without a difference. We cannot altogether separate in point of fact, however easy it may seem to be in idea, spiritual and temporal allegiance and jurisdiction. If the priest, deriving his authority from the Pope of Rome, requires of the Catholic, in confession, to pay money which the priest appropriates at pleasure, he is led by the spiritual authority to part with the product of his labor which, it is confessed, on all hands, is an object of civil jurisdiction. The Catholic feels as fully convinced as he does of his own existence, that it is his *duty*, his *religious duty*, to pay the priest money, at the word of the priest; for the word of the priest is to him a command from heaven. But suppose it be, as they say, only a spiritual jurisdiction or rule, what is the difference? If you command the mind, the spirit of a man, you command his purse, and his labor. When a man believes it his duty to do as you say, you have as much control over his effects, as the greatest tyrant has over the most abject slave. It appears, therefore, that the claims of the pope and his jurisdiction, in either point of view in which you may consider them, are absolute over the Catholics.

This spiritual subjection to the Pope, while it rules over the estate of the individual, especially rules over his mind. All inquiry on his part, all thinking for himself, on those great subjects, relating to God, to the universe, to man and to immortality, which, notwithstanding all the bigotry and papal propensities in human nature, have been some of the principal means of disciplining the human mind; all inquiry, all thinking for himself on *these* subjects, is not merely not encouraged but forbidden and forestalled by the doctrines which are presented to him to believe, and which he is taught he must believe or offend his Maker; doctrines, which are determined by Councils, and which even the Hierarchy itself as it is ruled by preceding Councils, is not privileged to examine and question. The consequence is, he never freely, and in the love of the truth, dares to exercise his own mind on those high and divine subjects, on which it has been the delight, improvement and glory of the greatest and purest men in all ages to dwell. Instead of being a very small matter that there should be this spiritual allegiance to the pope, and subjection to him, we regard it very much worse than if, the mind being left free, all other interests were at the disposal of one mighty despot, who could command, and whom all were compelled to obey. The control of the mind is the possession of the citadel of the soul, and of the world, and he who has that, has all other jurisdiction. We regard a spiritual despotism a thousand times worse than the worst political despotism the sun ever shone upon.

But this allegiance is to a *foreign* power; and, therefore, though professing to be wholly of a spiritual nature, yet in its bearings on civil and political relations, which are not small, it abstracts from an entire devotion to this country. The subjects, therefore, of a spiritual allegiance to a foreign spiritual head, can, from the very nature of the case, feel only a partial interest in, and render only a partial service to, this country. We here leave out of the account the influence of natal associations and attachments, though these would make the inference still stronger. Though the jurisdiction of the Pope, and the Catholic allegiance and obedience to the Papal Head, in this country, are professedly of a spiritual nature only, the operation is in a thousand ways making the Catholics tributary, in pecuniary matters, to a foreign power, and is producing, in them, a devotion to that power, even stronger than that enforced by law or by supreme temporal authority.

The Catholic who acknowledges the papal authority in spiritual matters, renders a *partial* homage to a foreign power, for the pope is an acknowledged temporal power, having armies at his disposal, and negotiating by his legates with the cabinets of Europe in political matters. When the Catholic takes the oath of allegiance to the United States, there is a *reserved* allegiance to the Pope, and his allegiance to America can only be *partial*. But our country expects and requires of every American citizen, an undivided allegiance. An American citizen is bound up in his country, and in that alone. He takes his country for better or for worse. He admits no other country to be a partner in his affections. He will go with his country in her prosperity and in her adversity, rejoicing in the one and endeavoring to mitigate the other. There is no other country, no potentate on earth, to whom he will yield a farthing of tribute or of service, in the way of allegiance political or spiritual. By his very oath of allegiance he disowns and forswears every other power on earth.

We regard, therefore, this deference, this subjection to the Pope, who is a *foreign* power, as conflicting with an independent allegiance to the United States and, incompatible, in theory at least, with the letter no less than with the spirit of our republican government. Should we be thrown in circumstances where these elements could manifest themselves, we believe it impossible that that portion would not regard it as an almost insuperable obstacle to their co-operation with us Protestants, that they should be called upon to contend in warfare with a Catholic power, with which the Pope was in close alliance.

FOR THE REGISTER AND OBSERVER.

MODERN GEOLOGY.

Modern geologists believe that discoveries have been made affording ample proof that the deluge which occurred in the days of Noah was not the only convulsion that occasioned a general destruction of animals, and new strata of earth by which the animals became imbedded. They believe that there have been several occurrences of this kind, and some of them long anterior to the creation of man. Of course they believe that by the 'six days' mentioned by Moses in the fifth chapter of Genesis, are not meant six literal days as has been generally supposed, but six ages, generations or long periods of time. A multitude of fossil bones have been discovered in different countries, and in very different strata of earth, which are supposed to afford evidence that animals very different from any that now exist on the earth, had existence a long time anterior to the existence of human beings. By articles which have been published in 'The Christian Observer,' it is pretty evident that these modern hypotheses have excited in England considerable feeling and alarm. Many Christians seem to believe that these hypotheses are so contradictory to the writings of Moses that they are adapted to bring the Scriptures into disrepute. Yet other Christian writers, who perhaps have an equal regard for the Bible, seem to have no such fears or apprehensions. I have not yet discovered that the modern views of geology have excited much alarm in our country. I have, however, thought that it may be of some use to publish in a newspaper a few thoughts on the subject which were written by Dr. Good, and published in his 'Book of Nature.' Few I believe will be disposed to question his reverence for the Bible. I shall abridge what he wrote in favor of the geologists, and the sense in which the term *day* was used by Moses.

'It has indeed been contended that each of these periods constituted a solar day, or a revolution of the earth round its own axis, and consequently answered to the measure of twenty-four hours, as at present. But to maintain this opinion it is necessary to suppose that the sun and the moon were set in the sky, 'to rule over the day and over the night'—'to divide the light from the darkness'—and to 'be for signs and for seasons, and for days and for years,' on or before the first day or generation, for otherwise there could be no solar day.'

'Nothing indeed can be clearer than that according to Moses, the sun and the moon were set in the heavens during the fourth day or generation in the work of creation; and that whatever may be the relative proportion of the times and the seasons, the light and the darkness, the day and the night, that have occurred subsequently, we have no reason to suppose they occurred in the same proportion antecedently,—since we are expressly told by the inspired writer that their immediate office, on being set in the sky, was to RULE these divisions of time—and to divide the light from the darkness.

'We have no knowledge whatever, therefore, of the length of the first three or four days or generations that marked the great work of creation antecedently to the completion of the sun and the moon, and their appointment to their respective posts.

'Nor let it be supposed for a moment, that the term *day* in the Hebrew tongue seems to demand a limitation to the period of four and twenty hours; for there is no term in any language that is used with wider latitude than day in the original.'—In support of this last assertion Dr. Good quotes four texts in which day is used in different senses—in two of which it means the whole term of a man's life. He then adds—

'But the clearest and most pertinent proof of the latitude with which the term DAY is employed in the Hebrew scriptures, is in the very narrative of the creation before us; for after having stated in the first chapter of Genesis, that the work of creation occupied SIX DAYS, the same inspired writer, in recapitulating his statement in chapter ii. 4, proceeds to tell us—'*these are*'—or rather, '*such were* the GENERATIONS of the heavens and of the earth when they were created; IN THE DAY that the Lord made the earth and the heavens.'—In which passage Moses distinctly tells us that in the preceding chapter he has used the term DAY in the sense of generation, succession, or epoch,—while we here find him extending the same term DAY to the whole hexameron, the entire term of time that the six days filled up. So that the sense given to the word by Moses, instead of limiting us to the idea of twenty four hours' duration, naturally leads us to ascribe not only a different, but a much enlarged extent of time to the divisions he has marked by the word day.' BOOK OF NATURE, Lecture vii.

So little was I acquainted with the Hebrew language that on first reading an account of the geological discoveries in modern times, I was at a loss how they could be reconciled to the Mosaic account of the creation. By reading what Dr. Good had written on the subject my principal difficulties were removed. I was hence induced to abridge his remarks for the benefit of others. Whether the geologists are correct in their opinions or not, I see little reason to reproach them as chargeable with disrespect for the scriptures. There may indeed be geologists who are not Christians; but to such persons my last remark has no respect.

A READER.

NEW YORK COLONY IN LIBERIA.

Extracts from a letter received by the Managers of the New York city Colonization Society, from Mr Buchanan, governor of the colony, published in the *New York Observer*.

Upon the subject of the acquisition of territory, allow me again to repeat my former suggestions of the vital importance to your colony of the tract of land belonging to the A. C. Society, lying along the St John's and Benson's rivers. This indeed is indispensable to the extension of our settlements inland, while to the present owners it is of little, or rather perhaps of no use whatever. A few farms, it is true, have been laid off for the Edina people, but with that portion of it we need not interfere. In an excursion which I took up the St John's, some time since, I was much pleased with the appearance of the land, the excellence of the soil, and the variety and luxuriance of its native productions. Stretching away to the eastward, beyond the boundaries of this purchase, is a magnificent country, finely elevated, and rich in all the resources of agriculture. I have seen but little of it, as the extent of my jaunt was not above 14 or 15 miles; but from what I saw, I am prepared to credit the unvarying testimony of the traders, and others with whom I have conversed, to its great superiority over any land lying along the coast. Its excellence of soil, the purity of its many streams of water, the grandeur of its forests, and the salubrity of its atmosphere, are themes of universal eulogium with all who have visited it.

I would recommend very earnestly that your attention be turned, in part at least, to this region of country, though I would not advise the abandonment of the present policy, of occupying successive points along the seaboard, as circumstances may permit. Your object is mainly agricultural and the district I have been describing possesses obvious advantages for that purpose over any lying on the sea shore.

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On the subject of trade I can only reiterate the suggestion of my former communication. I am more and more persuaded that a well regulated commercial establishment in the hands of the societies is absolutely essential to the permanent prosperity of the colony. Besides, without such an establishment the operations of the societies could not be carried on except at a ruinous expenditure. There is no circulating medium in this country except goods, or in the language of the natives, 'trade.' Hence every one to a certain extent must be a trader; for the native, who will give a day's labor or a certain quantity of cassada or rice for a bar of tobacco or cloth, turns from your profered silver to seek another purchaser who can give him at once the articles he wants without the trouble of two trades for it. The missionary who comes to Africa determined not to trade in any way, is soon obliged to convert his cash into more marketable commodities or starve. There is another peculiarity in the African's ideas of trade. He always requires particular articles correspondent, according to his notions of comparative value, to the excellence of the one he has to sell—for instance, should he carry a calabash of palm oil and an ivory tooth to market—for the oil, which is a common article, he is willing to be paid in coarse cloth or common brads, &c. but for the ivory, unless you can give him beautiful brads or some other 'fine trade,' he will carry it to another market. Hence the necessity of a well filled store of goods properly selected.

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I am not sure whether I have already stated to you in what manner I have carried out your views in relation to the issue of rations and other pecuniary assistance to the emigrants. When I came here I found the condition of the people bad, every way—but my object now is only to speak of one point. They were poor—many had lost their all in their unhappy flight after the dreadful massacre, and except a few of the Savannah expedition, all were dependent entirely upon the societies for the means of support, even for a single day. In this state of things I saw an absolute necessity of furnishing supplies for an indefinite period unless we should abandon the people to actual starvation. It only remained then to adopt a system as nearly conformable as the circumstances would permit to the views of the societies for affording the needed assistance and placing them as soon as possible in a way of obtaining by their own industry the means of subsistence. My plan, which thus far in its operation, I think has justified its adoption, was this: to open an account with every individual, and, having ascertained as near as possible the circumstances of each, to make such advances of provisions, &c. as were indispensable for present subsistence and their comfortable establishment upon their own lots; to charge in their accounts every thing advanced, promising reasonable time for payment—and affording the means of payment by providing work at all times for them to do. The advantages of this plan—were first to prevent the habit of indolent dependence induced by the assurance of gratuitous support for any length of time—to encourage the industrious to cheerful exertion by timely aid, and the prospect of ability to make a proper return for such assistance; to excite the indolent to industrious effort by the hope of reward and the fear of losing the aid necessary for existence (which it was declared should not be continued to the idle) and to secure to all, what in the nature of the case was beyond their reach if unassisted, but what is indispensable in this country to health and comfortable exertion, viz. good shelters from the weather, and lots of their own to occupy and cultivate.

At first, the idea of paying, in any way, for 'rations' when a whole ship load had been sent expressly for their use, was to the people one of intolerable oppression. But now, I am glad to say, this unworthy feeling has given place to a general spirit of manly independence—all see and acknowledge the reasonableness of the course pursued towards them—and many I believe are anxious, should Providence favor them, to make some return to the societies over and above the payment of their debts—for the great benefit received.

Though exposed a great deal to inconveniences, and irregularities of living in the earlier days of the settlement, the general health of the people has been uniformly good. Many came here in rather poor health, and some in a really alarming condition from bad wounds on the feet and legs, but these have all recovered, or are in a fair way. Not a single death has occurred thus far.

The state of things, unexampled, I believe in Africa, is attributable partly to the early establishment of each family in its own comfortable habitation, and partly no doubt to the excellence of the location, which in point of salubrity certainly is second to none on this part of the coast. In this connection I may remark that the people are as far as I can discover (and I take great pains to make myself acquainted with the views and feelings of all) pleased with their situation, satisfied with the laws and regulations of the colony, and truly grateful, gentlemen, to you for the liberal bounty and paternal care with which you have followed and sustained them through all the vicissitudes to which they have been exposed in this country.

Our village, though so recently covered with a dense forest, presents a cheering picture of industry, neatness, and order. The well cultivated gardens, full of various vegetation, impart an idea of comfort and independence, while the broad smooth streets shaded here and there by the graceful palm, with its long feathery leaves, throws over the whole an air of picturesque beauty that is quite delightful.

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I must not forget to inform you that we commemorated the anniversary of the massacre on the tenth of June. Business of all kinds was suspended at 12 o'clock, and at three we formed a procession in front of the colonial store, and walked to the Baptist Church, where we had an interesting and impressive sermon from Mr Mylon, followed by appropriate remarks from Mr Barton and Mr Davis. In the evening we had a solemn and affecting prayer meeting.

Bob Grey, our friend and faithful ally, during that time of terror and death, was invited, with his neighbors, the kings and princes, to be present. He came early in the morning surrounded with royalty, and staid with us all day, attending Church and walking in procession. It was a proud day for Bob, whom I took particular pains to honor in the presence of the rest—placing him at the head of the table where their majesties dined, and giving him the head of the royal guests in the procession. In Church, too, I placed him conspicuously near myself, where he sat through the whole time without *much* impatience.

On the 4th of July I gave the citizens a public dinner, which was much enjoyed, and many patriotic toasts were drunk in good lemonade, to the future glory of our young nation and in a spirit of kind recollection to the honor of their native land.

DR. TUCKERMAN'S SPEECH AT MANCHESTER.

(*Concluded.*)

The *difficulties* of this ministry are indeed very great; but they are not precisely those in all cases which may be most apprehended: or rather, those are not the greatest which would be thought so by those who have never engaged in it. It would be supposed, and I have often heard it conjectured, that it would be an almost insuperable obstacle in the way to any considerable success, that very many would find it an enterprise of no small hazard, to attempt to bring their minds into connection with the minds of those to whom it would be most desirable that these services should be extended. It would seem as if multitudes of our fellow-creatures were inaccessible to any influences, but those of the class to which they belong, and who could be their companions in the iniquity to which they are prone. My friends, it is a mistake. There is no difficulty in the case to any humane mind, and there is no circumstance that can give greater encouragement to the ministry for which I would plead, and which I would most earnestly desire of all the objects of earth and time to see extended,—that degraded and depraved (apparently totally depraved) as we may often find many of our fellow-creatures, there is no one who may not be approached through the influence of sympathy, of love.—Evil as the world has been, those who have fallen into sin, being considered as beyond the influence of every kindly sentiment, have been made the victims of every unkindly one. The only hope concerning them has been, that possibly they might be coerced so far at least in conformity to human laws, as that human society might be protected from the evils with which it is threatened through them. But, depraved as human nature may be, there yet always remains sufficient of a moral sentiment in it to make it love, when wisely addressed by it, the interest of a pure and simple, but true affection. I have been with those, than whom I can conceive none of my race to be brought to a condition of greater moral degradation, and on whom, perhaps, after repeated intercourse, I have been able to make no impression, in whom, after the most affectionate communication, I have been able to find no element of good; yet, not despairing, continuing to extend to them a sympathy, which could not be satisfied till some kindly interest should be awakened, and some feelings called forth which might be used for the purposes of rescue and improvement, I have not failed to find in every human being with whom I have had communion, that the sense of duty, however corrupted it might be, and however apparently utterly lifeless, yet had in it a vital principle, and that it might be at least partially excited; and such a being, though perhaps he cannot be recovered to the virtue to which it is desirable he should be raised, yet, through the influence of a ministry of true love, would still be rendered a being far superior to what otherwise he could possibly have become. When I pass through your streets, and see the multitudes of poor that are in them, especially when I see the multitudes of children, respecting whom I know that the alternative soon will be, that they must either beg or steal for a living,—when I see multitudes of children growing up in ignorance, already encrusted with it, not only without a moral principle acting in them, but already, to a considerable extent, the manacled and fettered slaves of one or another prevailing appetite, desire, passion,—and when I look but a little forward and anticipate what these children can be, and what they will be, I cannot but in connection with these considerations, ask, where lies the responsibility concerning them? My friends, with such a depraved condition of society around you, every heart should be directed towards these children, and the strongest interest should be awakened to the enquiry, 'How may they be saved?' I am aware of the peculiar difficulties of your condition in respect to these poor of your population, as compared with those regarding a similar population in my own country. I am able to take children from our streets, and either apprentice them in the country, or, if they are delinquents to that extent that they may be made subject to judicial trial, to place them in houses of industry, where they may acquire the power of becoming useful in their generation. I am told that the difficulty of finding employment for these children is great, that herein there is great discouragement, and you have no peculiar provision for them, should they fall into those offences cognizable by the law. But I appeal to you in respect to these children, in respect to them peculiarly, because it will be inevitable that either they will be amongst you for future woe, or, they must be rescued from that woe, and the degradation which it will bring them to, through your means. Admit for a moment that you will not be able to find employment for these children, I ask you, will it be most for your security as well as for your good, that they should be vicious, or that they should be virtuous? If you educate them, especially if you can bring them under the influences of moral education, if you can rescue them from the circumstances which are now carrying them into crime, as fast as time can carry them, will you not save multitudes of them from misery, and yourselves from wretchedness through that misery, when otherwise your insecurity and their misery are inevitable? But in respect to those children, it was my wish to say that you require an institution similar to that which has been a most important aid to me in the ministry in which I have been engaged at home. We have a house of reformation for juvenile delinquents,—we have an establishment in which children are placed who are found really to have begun to be intemperate, who are known to be profane, who have begun to steal, and who it is perfectly ascertained will be depredators, and live upon society, if not early rescued from their crimes. We have an institution to which such children may be taken, and where under the guardianship of an affectionate superintendent, who understands enough of the human heart to be able to get into the heart of a child, these children are formed to a moral principle and a moral character, which has given that estimation to the institution in our community, in the neighborhood to which the children have been sent from it to be apprenticed, that we cannot answer the demand for children from that institution, by those who are desirous to obtain them as apprentices. Can it be that in great towns like this, where there are thousands of children who are in circumstances of the greatest destitution, and living constantly on the verge of crime, there should not be a provision for them, in case they enter upon the commencement of trivial crimes, that they should not be arrested, and saved from becoming completely and confirmedly criminals for life?—I throw out this suggestion as worthy your attention. It has aided much in the ministration in our country, as far as I and those connected with me in the ministry to the poor are concerned. We are enabled to take those children of the poor, whose parents cannot control them, and who have fallen into sin,—from which they are thus recovered and made (and promise to remain) useful members of society.

I would not plead the cause of this ministry as having any exclusive claims, as having that great and peculiar character of excellence belonging to it, that it is to supersede, or be a substitute for other means of blessing the poor through the gospel. I would, indeed, that I could see a ministry, peculiarly appropriated for the service of the poor in their habitations, for those who are the leavings of society, for those who cannot be gathered into our churches. But, my friends, this is but one of the instruments, which, under a pure state of Christianity, would be brought to bear upon those great classes of our fellow-beings. My excellent friend at my right hand, (Rev. J. J. Taylor,) has suggested that the time has arrived when it should be felt that every Christian should, to the extent of his opportunities, be a minister to his poor and suffering fellow-beings. It should be so. There is no one of us, there is no one whom God has placed in circumstances more favorable than those of our humbler fellow-beings, who may not have opportunities, and often important opportunities, of extending the greatest good, because moral good, to those who are suffering most for the want of moral sympathy, and moral care. Parents may do much indeed for the moral education and advancement of society, by their wise discipline in their own families. A virtuous family, through the mere power of its excellence, extends an important good to the neighborhood in which it lives. Every master who shall feel that his servant is a man, and shall cherish towards him the sympathies due to a man, and cultivate the feeling that it is with an immortal nature he is communicating, that his servant is his brother, and that he will therefore extend to him his fraternal sympathies, he is a member of Christ, and a most effectual minister, advancing the soul of that servant in virtue, and extending to him an infinitely greater good than he would have done him by a ten thousand-fold addition to the wages of that servant. Every employer who would feel towards the employed, towards his laborers, that they are his brothers; that they are of those to whom Christ came, and whom he taught, and for whom he suffered and died, that they are beings with all his own wants, with all his own desires, and affections, and interests, that they are beings with all his own weaknesses and exposure, and who will sympathise with those weaknesses and exposure, and who will realize these desires and wants, and especially who will understand the wants of their moral nature, and will treat them as moral beings; who will make them feel for the respect with which he regards them, and the sympathy which he extends to them, that he feels he rejoices with them in a common nature, and that he values the relation in which he stands to them, and is aware of the duties which belong to that relation,—he is a most efficient minister to the poor, as far as those employed in his service may be poor. And as often as we pass through the streets, and are accustomed to see God's image in the faces of our poor fellow-beings, as often as we feel the relation in which we stand to them, and are ready to meet the inquiry into our duties to them, and perform them as we have opportunity,—as often as we keep alive the disposition, whenever we may, to do them good,—in proportion as we shall keep alive the assurance and feeling of our responsibility; and remember, that if God has made us different from them, it is to be kind to them; the means will not be small, of doing much good, and of exercising a wise ministration. But, (and I will even proceed one step further,) if those who have property and leisure, who are surrounded with all which earth can give us of present comfort, however occupied they may be in those great interests which we may think sufficient to absorb all our time, and which belong to this life,—if they, if *we* will but feel how much good we might do by connecting ourselves personally with one, two, or three families of the poor, for the purpose of extending a moral influence to them,—if those of you, my friends, whom God has blessed with abundance, whom he has raised into a condition above your poorer fellow-creatures around you, will connect yourselves, for the moral purpose of bringing them under the influences of the gospel, with two or three families, and occasionally pass half an hour in each of these families in the exercise of Christian sympathy, calling upon them in the brotherhood of Christian affection, directing as you may, their industry, encouraging and comforting them when they cannot obtain the means and opportunity of labor,—if you will thus minister to a few families, and at the close of the year, when you are balancing your accounts, and ascertaining how much you have added to your capital, if you will, at the same time run up the account of the hours passed in these families, and recur to the intercourse you have had with them, I greatly misgive, if the alternative were to arise, that you must relinquish the profit of it, of even a very profitable year, or the moral results of your intercourse with those whom you have endeavored faithfully to serve as Christian brothers in the spirit of Christ, if you would not infinitely rather relinquish your pecuniary gains than that moral treasure which you cannot have, without feeling that you have therein joys laid up in the immortal life that is before you. I know I have most ineffectively spoken to you this evening; I had made no preparation to address you, I could make none. I can only throw myself upon your forbearance and indulgence, and will add that if you will only take just views of human life, and human good, and of Christian duty, the inquiry will never arise in the form of a doubt in your minds, 'What are the advantages of a ministry to the poor? What are its claims? What are, and must be its consequences if it should be wisely adminis-

tered?' The great good of life, the true interest of man, what is it? Does this greatest good consist in this wealth for which we are laboring; in these houses, in these lands, in which we delight? Does it consist in the number of our servants, and the splendor of our equipages, in the honors we may receive from one another, in our facilities of obtaining every comfort, and in the exercise of our will in the possession and enjoyment of every earthly pleasure? The time will be short, yea, very short, when all these outward goods will be left, will be given up, and for ever. Time is very short, when a single step will carry us into eternity. And what then will be our condition? What then will constitute the treasure of man? What then will form his good? My friends, it is virtue, and virtue alone, which is immortal. It is the principle of religion, the sense of duty, a conscience void of offence, that will testify to us that we have been faithful. It is a principle by which temptations have been resisted, by which trials have been borne, by which advancement has been made in virtue and piety, this is the only enduring good. Many, ay, many a soul, has parted from earth, it is taking its flight from a poor, dark, cold tenement; many a soul which possessed not a foot of earth, or a shilling, will be rich for ever with God, carrying with it the treasure of a good and honest heart, of a meek and quiet spirit, the treasures of gentleness, patience, truth, and purity, love to God, love to Christ, the spirit of Christ, disinterestedness, devotion. Ay, these are the treasures that are carried into the eternal world, that are possessed for ever in that world where moth and rust cannot corrupt, and where thieves cannot break through and steal. And what will be our condition, having accumulated all that earth and time can give, if we have nothing but that which earth and time can give, in the hour of death?

I think we should all feel that we should be poor indeed, miserable, and blind, and naked. Better would it be for us to have died in the deepest poverty, in the dreariest dungeon, the most neglected, the most forsaken of our race, and to carry with us a soul full of the life of heaven, and of the spirit of Christ, than to have possessed earth, and to have died in despair. Has God given you earthly blessings? It is that you may be ministers of his love; it is that you may care for those who have not those blessings, and be his instruments in expanding them to those who have them not; it is that you may feel the true expanse of virtue, and grow in virtue by the privilege of serving your fellow-creatures. Yes; this is your highest honor, not to be honored of men, not to be distinguished by the splendor of your mansions, and the elevation of your bearing, but to serve your fellow-creatures. 'I am among you, as one that serveth.'

Seek this honor, I beseech you; and remember that an important part of moral good is the spirit of self sacrifice. It is the spirit of disinterestedness, of love to man, which recognises in man the child of God, the spirit which Jesus felt. This is a good, in the possession of which, if we are rich, we shall learn how to obtain the best blessings that riches can give to their possessor; this is a good, which, if we possess, will make us feel that we are still rich, though deprived of every other good; this is a good, which he that has not, though having every other, is the most pitiable of beings, far more pitiable than the poorest of his race who has it; this is the good which constitutes the blessedness of heaven, which will make a heaven in the heart of its possessor.

My friends, I rejoice and thank God that a ministry to the poor is established here. I most earnestly and devoutly pray that the cause of this ministry may prosper; that this good work may not be relinquished. Rather let every exertion be put forth that it may be extended. I rejoice that you have found one with the simplicity of an ancient pastor; one who can go to his fellow-creatures and can carry to them the message and the grace of Christ, and I do in my heart believe, as far as the disciple may attain to it, in the purity of the spirit of Christ. Cherish him: honor him: he is worthy of honor; and go with him to the habitations of the poor. Learn what the poor are; what is their condition; what are their wants;—and while it is your privilege to administer as you may to their temporal necessities, remember there are deeper, stronger, greater wants than these,—the wants of their immortal nature. Minister to these; provide for the poor instruction, counsel, encouragement in their need. Let them know that you are interested in them, by sending one amongst them, not alone as the bearer of that charity, which indeed is of very great importance, but also as the medium through which you can convey to them the sympathy, the interest of Christian affection, which is a far better good. Attend him, I beseech you, that you may know what is the condition of the poor. Go with him, and you will know how the ministry is to be supported. Support it earnestly; be distinct in your demands for new agents in the work; give them the encouragement which you can so well bestow, give your hearts to it, and God will not withhold his blessing.

I shall leave you, as my friend has said, probably not to see your faces again in this world; but devoutly, and from my heart, do I thank our heavenly Father, that I have been permitted to see you. My friends, I believe in the reality of the life that is to come; (and it is a glorious reality!) I trust I may meet you there: I look with joy unutterable to a meeting with the Spirit of God, the Spirit of Christ, and the spirits of his followers. Let us all live true to our faith. Let us feel that we are immortal and that the greatest evil we can suffer in time or eternity is the violation of a moral principle, the sacrifice of the sense of duty. Let us feel that we had far better part with all our wealth, and be covered with disgrace and dishonor in the eyes of our fellow-men, and be trodden into the earth, than do an injury to our conscience in the violation of one Christian principle. And, 'be ye faithful unto death,' in every duty, in every circumstance of your condition, and as truly as there is a God and a moral government exercised by him, He 'will give you a crown of life.'

FOR THE REGISTER AND OBSERVER.

MINISTRY AT LARGE. NO. 12.

(*Conclusion.*)

I have now, as well as the pressure of other engagements has allowed, finished the topics embraced in my original plan. Yet there are several points I wish to bring together in a concluding number. And, first, I would give a hasty Recapiulation,—a summary reply to the question,—what is this Ministry doing?

It is offering salvation to the *lost* or the *wandering*, that were once called Sons and Daughters. It would offer it as gently as he did, who 'who wrote with his finger on the ground,'—and in his name could say,—'Neither do I *condemn* thee,—go and *sin* no more.'

It is speaking kindly to the Infidel. It would for a moment, *one breathing* moment, remove the gathered reproaches of Christendom from his, at the best, *burthened* heart, and, by exhibiting the true spirit of our faith in personal communion and practical treatment, reclaim him to its reception and obedience.

To *Children* ignorant of parental tenderness, exposed to every brutality of vice and passion, and, spiritually, *walking among the tombs*, it is opening the doors of the heaven they have just left, and fulfilling the promise,—'When thy Father and Mother forsake thee, then the Lord will take thee up.'

To the *Aged* it gives, in the body's growing weariness, that strength which triumphs over mortal decay. It is the medium of stirring voices from another sphere to those for whom this world's sounds are fast losing their interest. To the vision that grows ever more dim to worldly sights, it reveals objects that rise in the distant horizon, and tower in a more imposing vastness as the grave approaches. It would give these quick-departing messengers, the Aged, some tributes of kindness which they may bear into the region of all-abounding love and bliss.

It is visiting the *Sick*, and striving to change outward disease into inward health, and sorest pains into deepest joys. The poor sick woman's gratefulness for kindly attentions often makes herself happier, even while sick, than she would be if not sick at all. Who, that has suffered, does not know that even the distress of a severe convulsing malady may actually become a thrilling delight because of the gentle hand that supports the strained, sweating head!

To the *Intemperate* it makes that last appeal not utterly hopeless,—the appeal to their spiritual nature. It strives to bring out some flashes of the unquenchable flame within to pierce the heavy fumes ever circling in the drunkard's atmosphere and fast settling on his brain.

For all these classes, as well as for many not embraced in either of them,—for the young and the active, for the rejoicing and for the bereaved, for the vicious and for the 'pure in heart,' it provides one place of Rest,—a Chapel of devotion. It invites to one shrine mounting purely up from the midst of pollution,—one baptismal fount for the washing away of sins,—one place of holy retirement from the world's dust and turmoil, a place peculiarly grateful to those for whom it is impossible to escape this dust and turmoil during the week, for whom there is no access to rich parlors and splendid halls,—and it points out the path leading to one grave of departed worth which weary pilgrims may visit,—the Savior's Grave!

It hopes, not only to communicate benefits to the Poor, but also to act with kindly good influence upon the Rich. It would draw them from the worship of the Outward to a reverence of the Inward, and turn the eyes, wont to feast on golden glitter, to the prospect of unfading glory. And most unfeignedly does it rejoice to see many among the Rich coming forth to be our best living Teachers of truth and duty. The young woman leaves her well-furnished room to visit in the filthy hovel. The splendid books in the library of her private boudoir delight her not so much as the sight of that one worn, blackened volume on the suffering widow's table. The mirth of her young gay companions cannot, for substance, equal the satisfaction of her daily sympathy with aged, sighing wretchedness. No pride is in her gait,—no affected condescension in her tone. She uses no summary rudeness of inquiry into the case, like the professed Operator. She is humble and gentle, and bears her heart ever full of faith and prayer. I do not *fancy*. I hardly do so much as *describe*. I *state*. I speak plain words of a real being. To such a being the world lies in debt!

The Ministry among the Poor asks others to join in this same blessed work. The Young, whose hearts are full of kind feeling, yet who find it difficult to conquer the force of custom, and who would not, without being urged, have the courage perhaps to undertake any thing unusual,—these it entreats to consider their powers and duties. It prays that none will stay back from the fear of not being able to do much good. The fear itself, rightly used, is a qualification. The Minister of Christ in any department, who lives without caution or anxiety, is either doing nothing or doing harm. It does not ask those inclined to help to devote their whole time, or to go about with one loud continuous exhortation from morning to night. A single hour a day may be of more worth than many,—a few words more precious than a long oration,—and sometimes perfect *silence* better than any words at all.

Another point I wished to take up in this concluding number, is the Ministry at Large, in the wider, the whole meaning of the expression. My observations, as I have already remarked, have been made, not in the complete sphere of this Ministry's operations,—but, for the most part, in one of the two main sections. I trust, however, what I have said would not present a very untrue account of the whole work. I have spoken of the Chapel in Friend Street, (soon to be exchanged for the chapel building in Pitts Street) and of the northern portion of the city connected with it. But it is well known there is another Chapel in Warren Street, which has long been working upon a large, compact population, through multiplied channels of influence. My own imperfect knowledge of its operations must excuse me from giving a detailed account. Nor is there particular need of so doing. Information respecting this Chapel has already reached the public in various ways, and, it is strongly to be hoped, will be communicated more and more largely.

There is also a school of children connected with the Bethel church, of which much has been told us, and in which much good has been done. The superintendent and his co-workers have wrought in a time and place of need with noble energy and sustained zeal. From their efforts much of spiritual power has been born. And, as spiritual power is ever a creative principle, ever producing nobler results than even this material universe in which we live, we may trust it will with them enlarge its borders, and fashion a new little world, full of beauty and grandeur, ever fresh with life and hope and immortal aspiration.

But these things are not all. Were my personal acquaintance more extensive and thorough, I could speak most warmly of the toils of many brethren, who labor, if not in so systematic and continuous a way as that already described, and if not with much display of their faithful exertions, yet with a love and power inferior to that of no persons whatsoever. I refer to those who differ from some of us in doctrinal belief, but are one with us in heart, who set us lofty examples of Christian faith, and whose quiet struggles would almost suggest the thought of the silent and resistless workings of the spirit of God. Let words of cheering go into their hearts. May He, who crowns all faithful effort, send down a blessing on their toils, and to their planting and watering give abundant increase.

Only one point more I wished to introduce in closing my communication. My feeling of the importance of the Ministry at Large is very strong. I have accordingly used strong language in its expression. And some readers may be disposed to put the question,—How much, by what you have said, do you, in a sober and large view of things, mean to imply? Do you imagine that this Ministry is the perfect, all-powerful instrument to be used for human regeneration? Is it entirely pure and good without stain or wrinkle? Does it work surely and safely in all things? And is it utterly impossible it should lead to harm? And is its working so mighty, that we may as well bethink ourselves of dispensing with the modes of action we have from ancient days been used to?

I by no means wish to imply all or any of these things. Men have known what is good already. Some noble deeds were done by our Fathers. A passing notice might not be too much to give to spiritual results wrought out before our eyes were open. No,—I do not believe the world has all gone wrong until to-day. I do not believe any new plan, organization, or institution will or can, as by the power of a wonder-working specific, give a perfect sanctity to human nature,—or that there is anything more than absurdity and weakness in dropping sentimental tears because the glorious instrument was not discovered a few years sooner, so that we might now be living in the glory of the Millennium.

And as to dispensing with the great means that have been in action through the 'long train of ages' the idea would be amusing from its very folly, were the subject less serious. That these means must be so varied in outward modes and applications as to correspond to varying modes and manifestations in social life I suppose none will deny. But let no man speak of their destruction, who would be reputed wise, or even sound in his reason and not beside himself. Let us pray forbearing mercy, and deprecate furious haste even in the work of change and reform. Show no Gothic rage, strike no Vandal blows, threaten not the lofty pinnacles pointing to the skies, tear not away the fine linen from the holy place, nor hew down the posts of cedar that hold up sacred instruments. Even in these things is embodied a soul of reverence. Send not back this soul to the skies whence it descended, by slaying its outward frame. While fire falls from Heaven on new places of sacrifice, let the live coals still burn freshly as ever on ancient altars.

I said, thus let us pray. But let our entreaty be not in fear, but in faith. Let us never so distrust the power and love that work in and through the whole world, moulding it, as the potter's hand moulds the clay, to the purposes of an all-holy will, as to tremble for the permanence of what is right among us. Let us so believe in God as to know with an infinite sureness that the truly good and venerable we have received from the past *will live*, protected by an arm which mortal strength opposes, only to be laid prostrate—guarded by a shield whose lightnings can send blindness into all human vision.

But, be it remembered moreover, the same boundless Might, which will defend the good and venerable from injury in any possible violence of assault, is also pledged equally to the support and benediction of those who would relieve the good and venerable from the adhesion of dead matter, and purify it from every infused corruption. In all such the very spirit of God works, and through their weak toil fashions an immortal beauty. As their love of the soul is best, who would not merely dote upon and weakly fondle it, but give it medicines in its sickness, and treat with spiritual surgery the portions of it wounded or inflamed or tending to decay,—so those best love our good institutions, whose eye, like a mother's eye, catches the first symptom of disease in them, who have strength of solemn purpose to probe their wounds, to lop off their rotten organs and offending members. In this relieving, purifiing, dissecting work, let us all labor faithfully and humbly. And let those who do labor faithfully and humbly be honored duly. Thus good results will thicken around us *without tumult*, precious fruits will ripen as gently, as our mighty, but not noisy mother-earth mellows her apples, and blessing after blessing will descend in silence on our heads.

But it must of course happen that in carrying on the work of the Lord, different persons will be engaged in different spheres. Let us all, and each as his own case requires, apply to our souls the fitting admonitions. Let those particularly interested and busy in putting into operation new engines, by no word or action do injustice to others careful to hold up the institutions of antiquity. And so let the lovers of the Established not withhold due regard from their brethren who could try fresh methods. It is easy to say that Novelty is always attended with something of peril and disaster, and that it is inconsistent with perfect quiet. It is perhaps *true* to say it. Some of the first trains of cars may meet with accident, and on a few individuals inflict suffering. But, at length, in long ranks they roll along smoothly as fly the birds of passage, bearing thousands to the scenes of beauty, to the negotiations of trade, to the greetings of friendship.

Thus smoothly and efficiently, not in opposition to, but in harmony with the true spirit of institutions already at work, would the Ministry at Large conduct its operations. It desires not to speak arrogantly of itself, and would fain trust that few will be found ready to reproach it with having now spoken in reply to questions often coming to its ear, words too many or too loud. It claims not to stand on an eminence commanding every other station. But it would plead for admission as an auxiliary into the '*one* army of the living God.' It would venerate the ancient that is good, and welcome the freshly discovered that is good,—according to the Savior's rule—'bringing out of the treasure things *New* and *Old*.'—It prays that the Cathedral, which has stood for a century, may, if possible, hear the sound even of the last trumpet, and keep its gray tombs still fresh and shaded till the day of resurrection. But with this prayer it joins the entreaty, that new Chapels may be built wherever worldly Dissipation rears *her* palaces, and seduces her victims by show and gaudy decoration. To all things and all creatures it would stretch its hands in benediction.

May He, who holdeth up the world for our dwelling-place, and searcheth our hearts, enable us to gather wisdom from the Past, and to labor faithfully in our own day and generation, looking with the eye of untroubled Faith into that eternal world, whither all the things of *this* world, from the beginning to the end, hasten to find their issues! SPECTATOR.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 1, 1836.

MARYLAND ELECTORS.

Our readers well know that we do not meddle with party politics in our columns; certainly not as partizans. But questions of solemn import may arise in affairs of state, on which every friend of the Union should speak. Such a question it seems to us is that concerning the Maryland Electors, a body chosen in districts established by law, whose office it is to elect the senate of the state. This body has been duly elected, and the political division happens to be 21 of one party and 19 of the opposite party, and 24 members are required to be present to form a quorum. It happens also that the 21 members have been elected by a minority of the whole suffrage of the people, who have exercised their right of suffrage. This we believe is the whole case relating to the election of this body.

When a citizen allows himself to be a candidate for a public office, he virtually pledges himself to perform its duties, in case of his election. By accepting of the office or by not declining it, the pledge is confirmed. Now it seems that nineteen of the Maryland Electors so far accepted of the office to which they were chosen, as to repair to the vicinity of the place of meeting, and, instead of giving their attendance at the time and place of meeting, combined together to absent themselves, unless the majority who had met, but could not be organized, would enter into a treaty in regard to certain prospective measures. It was a lawless, and in every point of view a disorderly act; a violation of their duty determined by all precedent, of their duty as fully implied by the very overtures which they made to the majority; for they thus confessed themselves members of the electoral body, and yet claimed a compliance with conditions, on the part of those who had no cognizance of such conditions, before they would proceed to do their duty. We disdain all party feeling on such a subject as this, unless any should choose to call one party the stern adherents to liberty, law and order, and style the other party the champions of anarchy, wilfulness and confusion.

Nothing to our knowledge has been alleged to give the least color for the proceedings of the minority. We have seen it stated, that some of the minority, or of their friends, have pleaded that they were not obliged to attend the electoral body; that the law requiring but 24 to form a quorum, implied that a number might innocently be absent. This is too puerile to be accepted as a justification of their conduct; too palpably a perverse childishness to require any reply.

It may be a specious excuse for the minority in the minds of persons of little reflection, before they have time to reflect a little, that the majority of the Electors, considered as a party, were chosen by a minority of the whole number of votes. What if they were? Does this vitiate the election? If this be the result of an unequal distribution of the districts, let it be changed in a lawful way. Let the constitution be altered, but let it not be destroyed by the combination of those very persons who have just been singled out to fulfill a part of its functions. The result which causes so much excitement and such unfounded opposition in the minority, is accidental, and is the same that may happen in the legislative branches of the national and state governments, and even in the election of the chief magistrate of the Union. In Massachusetts for example, to say nothing of the popular branch, it is very possible that a minority, falling very far short of an equal division of the whole number of votes in the commonwealth, may happen to choose a decided majority of the senate; for the several counties which elect the minority may chance to be well united, while those which elect the majority may approach, severally, near to an equal division of the voters. Such a case has probably occurred and may occur again; but we do not believe that any party in this commonwealth would take occasion, if it could, of an accidental evil, should it really be such, to annihilate the government with the fixed purpose of bringing about a new constitution in an unconstitutional way.

It must be gratifying to those who love our free systems of government, and would have all reforms produced in a lawful way, to find that none of our political journals directly defend the course pursued by the minority of the Maryland electors; none we mean in Massachusetts.

AMERICAN ADOVCATE OF PEACE.

This Journal for Sept. is just received, and contains first, remarks on 'General Lamar's Address to the Army of Texas.' The writer does not think with the General, that 'to conduct an army of heroes to victory is the most enduring and exalted honor.' If it be so under any circumstances it is not so except in self defence; for it is not the victory that makes the glory, but the cause in which it is won. Nor is victory ever more glorious than the sacrifice of every thing, even of life itself, for the sake of accomplishing great and good results, whether they be accomplished or not.

Many other points in the General's 'Address' are sadly blunted by the peaceful operations of his antagonist.

The second article in the Advocate, entitled —'Influence of the principle of honesty illustrated in the life of Swartz,' the celebrated German Missionary to India, teaches by example a most excellent lesson.

Next in order is an article upon 'British relations with China;' by Wiliam N. Matson Esq. of Hartford, occasioned by the views expressed in one of our religious journals, favorable to certain speculations in the 'Chinese Repository,' in which it is insisted that the Government of China ought to be approached in a tone of demand and with a mock demonstration of force, in order to frighten it from its present policy, and extort from it a commercial treaty, placing China on a footing with European nations. Thus it is that a journal devoted to the cause of Christianity, would proceed by violence and deception to effect a mercenary object, in order that a new scene may be opened for the display of missionary enterprise. Is this the teaching of him who declared—My kingdom is not of this world? He never instructed the heralds of his religion to do evil that good might come, or to ally themselves with worldly politicians for the spread of his doctrines. Mr Matson has applied a wholesome rebuke to the defenders of such a policy as well in his satyrical remarks as in his graver arguments.

An interesting account of a visit to Count de Sellon, of Geneva, by Henry Barnard Esq. is the fourth article, which we purpose hereafter to copy in the Register.

LITERARY AND THEOLOGICAL REVIEW.

The number of this work for September contains several valuable articles, the first of which is an Exegesis of Romans ix. 2, 3, by Professor Mills of the Theological Seminary, Auburn, N. Y. It is a defence of the following version of the passage: 'That I have great sorrow, and my heart unceasing anxiety, (for I myself did [once] wish to be anathema from Christ,) for my brethren, my natural kindred.'

'It is no part of this interpretation,' says Professor Mills, 'that Paul, before his conversion, had wished to be anathema *for his brethren*: it simply exhibits the solemn declaration of his *present* anxiety on their account, and alleges a cause which must naturally deepen such anxiety.'

The fourth article is an interesting examination into the 'Ancient limits of the Negro Race,' by Cyrus Hamlin, student of the Theological Seminary, Bangor, Me. The article is a review of Heeren's Historical Researches into the Politics, Intercourse and Trade of the Ancient Nations of Africa.

The other articles are—Rotation in the Pastoral Office, by Dr Humphrey; Remarks on Bishop Smith's article on Forms of Communion, by Dr E. Pond; Importance of a Purpose or Resolution to serve God, by Dr L. Woods; Review of Hodge on the Epistle to the Romans, by Dr G. McMaster; Review of Tholuck's Commentary on the Gospel of St John; An Enquiry into some of the Causes of Disease among the Clergy, by Charles Lee, M. D., and the Last Evidence of the Truth of Christianity, by Rev. T. Curtis.

To the Editor of the Register and Observer,

The following stanzas were presented me by their author, W. Waring, a venerable Quaker at Alton in England. They so happily express the sentiment of the beautiful sermon at the last week's Thursday Lecture that I should be pleased to see them in print, for the gratification of those who heard it.

T. M. H.

WATER TURNED INTO WINE AT THE MARRIAGE FEAST IN CANA.

Not at the captious Jew's request
Would Jesus show his wondrous power;
And e'en at Cana's marriage feast,
He waved it for the coming hour.

But when the dear parental tie,
And kindred kindness touched his breast,
He could not long his aid deny;
A welcome, and a glorious guest.

Not merely were his friends around
Struck with a power to men unknown;
Their faith confirmed his followers found;
As thus their master's glory shone.

A shadowy ritual had the Jews
To point out purity divine;
But Jesus came to clear their views,
And turn their water into wine.

Thus from his mission's dawning hour,
The rays of grace and goodness flowed;
And his first proof of sovereign power
Proclaimed his will to do them good.

How oft since then his love divine
Has bid his follower's faith increase,
Affliction's waters turned to wine,
And hushed the troubled heart to peace!

And is it true (to interest blind)
That man to be his guest should spurn:
Slight invitations ever kind,
And from the feast of mercy turn?

O come, ye wandering, come, and live,
Your Savior is a friend to joy—
To joys that virtue's feast can give,
Those pure delights that never cloy.

His the rich stores of life divine,
All that can soothe the mortal strife,
And his the sacramental wine,
Refreshment for eternal life.

RELIGION IN HOLLAND.

We have known little of the recent history of religious opinions in Holland, and find, from the statements of the French correspondent of the New York Observer, that there has been a more wide departure from what are commonly called the doctrines of the reformation, than we had supposed. We make a few extracts from these statements. Our readers will know what allowances to make for the orthodox prejudices of the writer. But his testimony concerning the departure from calvinistic principles may be safely received, since he would not probably exaggerate its amount.

There was in the Protestant Churches in Holland a germ of corruption which slowly developed itself, gaining ground, however, every day, and at last invading almost all consciences. I speak of *Arminianism*. God forbid that I should speak severely against the first founders of this sect! Such men as Arminius, Episcopius, Grotius, and Barnevelt, deserve the respect of members of all Christian communions. They may have imbibed errors in doctrine, and perhaps they carried too far the pretensions of human reason in explaining mysteries where it is wise to receive humbly the declarations of the word of God. If Arminianism had always remained within the limits prescribed by Arminius and his friends, it could not justly have been reproached with having been a source of corruption to Holland. Unhappily the Arminians soon passed over the bounds their leaders had respected. They abandoned the doctrines of justification by faith and of grace, after rejecting the dogmas of predestination and election; they gradually approached Socinianism, and some of them even adopted the infidel opinions of the rationalists of Germany.

At the time that Arminianism degenerated, it had a great many followers. The majority of professors, pastors and laymen were Arminian. This retrograde movement was seconded by the wars of the French revolution, and by the domination of Bonaparte in Holland. The soldiers and public functionaries who came from France, brought among the Dutch their impious principles, and in spite of the resistance opposed by the naturally serious character of this people to the progress of infidelity, deep wounds were inflicted on religion.

When the house of Orange resumed the reins of government in Holland, the Protestant church was in a deplorable condition. King William of Orange manifested a great respect for religion; he practised with exemplary regularity the duties of religion; but it is allowable to believe that he was influenced in this respect more by political consideration than by feelings of personal piety. He aimed to satisfy the wishes of all religious sects; he caused new ecclesiastical laws to be promulgated, which were principally favorable to Arminians, and was intent especially on restoring the forms of religion.

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The ancient discipline of the church of Holland was changed in 1816 under the direction of a majority of Arminian pastors. The general and provincial Synods established, by authority of the king, new forms in the liturgy and other new ecclesiastical ceremonies. Messrs. De Cock and Scholte, being desirous of preaching the pure gospel of Christ, remonstrated against these innovations, which affected in several points, important principles of faith, and asked leave to conform to the discipline established in 1618 by the Synod of Dort. But, the general and provincial synods, far from answering favorably these requests, threatened Messrs. De Cock and Scholte with being deposed, if they did not follow entirely the new ritual instituted in 1816. This discussion, founded apparently on questions of discipline, really originated in a difference of doctrinal opinions. The Arminian or rather Socinian pastors forbade the preaching of the fundamental doctrines of redemption. On the other hand, the dissenting pastors regarded this faithful preaching as their first duty. The quarrel became more and more vehement and at last separation ensued.

Messrs. De Cock and Scholte, with other Christians, immediately made an address to the king, asking his protection and the privilege of exercising full liberty of worship. They say in this document:

"As the political constitution of our country guarantees to all religious communions equal liberty in the public exercise of their worship, we cannot doubt that the same liberty will be granted to us. We hope so the more, because we do not wish to introduce novelties into the church, but to serve God according to the laws and regulations observed by our ancestors, when they sacrificed their lives and property under the guidance of the illustrious predecessor of Your Majesty, that they might shake off the Spanish yoke and the authority of the Pope. We will remain faithful unto death to our king, as did our fathers; but we are not able to fulfill our great duties except as our fathers did, by adherence to the true faith. We desire, pastors and flocks, to live peaceably and tranquilly in the practice of piety; but we cannot and ought not to submit to the commandments of men, which are contrary to the Word of God. This word forbids us also to have constant quarrels with ecclesiastical authorities. Now, if we separate, the synods can take all the measures they judge suitable, without troubling the congregations. For ourselves, we claim no other right than that of returning to the ancient discipline of the church of Holland, and we hope to show always that those who go on in this way, will be firm supporters of the throne of Your Majesty, in the midst of political storms. * * * Our love for the house of Orange is deeply rooted in our hearts: but with this love we unite an inviolable attachment to the principles of our ancient reformation, and we expect from Your Majesty a firm and effectual protection"

This moderate and humble request did not obtain the good reception it deserved. The cabinet published on the 11th December 1835, a circular in which it is said, that his Majesty had seen with great displeasure the intention manifested by some persons of quitting the Reformed church and establishing separate congregations, which would be a source of disputes and sad controversies, a trouble to families and an injury to the education of children. The king therefore made no promise to protect these new assemblies, and he warned dissenters not to hold meetings, under pain of being prosecuted according to law. Orders were given to the king's attorneys and to the police officers to watch these separatists, and make them conform to the wishes of the government.

We deprecate as much as the correspondent of the Observer, all interference of the State in religious opinions, but we do not, of course, like him deprecate the departure from old opinions, any farther than the revulsion from a too stern theology has driven unreflecting minds to infidelity, that is disbelief not only of calvinism, but of Christianity.

NEW HAMPSHIRE UNITARIAN ASSOCIATION.

We find in the last number of the Monitor the following Circular intended to promote Missionary efforts of a local kind in a way, as it seems to us, not only the least expensive but also the most efficient. We trust that this appeal of the Executive Committee of the Society to their brethren of like faith, will be followed by a fulfilment of their best hopes.

CHRISTIAN FRIENDS AND BRETHREN,

At the Annual Meeting of the N. H. Unitarian Association in June, it was concluded that much might be done to promote Christian truth and pure religion with very limited means, through the instrumentality of settled Ministers laboring in their own vicinity as opportunity might occur. To enable them to do this, their pulpits must be occasionally supplied, and books and tracts furnished them suitable for deposits, to be loaned in those places where they may occasionally preach. With a view to such labors, together with deposits of suitable religious books for the encouragement of our friends where they are unable to procure stated preaching, as well as for the promotion of Christian truth, the following Preamble and Resolutions were passed, and upwards of a hundred dollars subscribed by a few individuals who were present.

Preamble—Sensible of the great importance and of the duty of Christians to diffuse the knowledge of Christianity so far as it is in their power, and persuaded their are many who would gratefully receive and improve the means of information afforded them—therefore—

Resolved, That it is expedient that an attempt be made to raise funds by subscription, or otherwise, to be employed by the Executive Committee of the N. H. Unitarian Association in promoting the knowledge of Christianity in New-Hampshire and other places adjacent, by the appointment of an Agent, or Agents, and the distribution of Tracts as opportunity may offer.

Resolved, That the Executive Committee take such measures to carry into effect the preceding resolution as they may deem most proper.

In compliance with the above Resolutions, the committee proposed the following:—That such clergymen within the State as may be interested in the work, devote a portion of their time to missionary duties in towns near them, where from previous acquaintance they may labor to better advantage and their labors be doubly useful. And that to enable them to do this, they be furnished with means of occasionally supplying their own pulpits when they may be absent on Sunday, and of bearing their expenses so far as they may not be borne by contribution, or otherwise, among those to whom they minister. Also, that they be furnished with such tracts and books as may be usefully deposited for lending, where the living word has been previously dispensed.

The Executive Committee also issue this Circular, requesting all who approve of the object and the measures proposed, to contribute of their own substance according to their ability to the end that they may be accomplished.—Such are further requested to embrace the earliest opportunity of forwarding their contributions or subscriptions to the Treasurer of the Association, Jonathan Eastman, Esq. of Concord, N. H. or if more convenient, to either of the Committee whose names are hereunto annexed. Report will be made at the Annual Meeting of the manner in which such sum or sums may have been expended.

In closing this Circular in behalf of evangelical labors for the diffusion of the truth as it is in Jesus, we exhort our Christian Friends and Brethren to give the subject the conscientious and prayerful consideration it demands; and we confidently trust that such considerations may move them to a cheerful cooperation.

Wishing you grace, mercy and peace from God the Father and our Lord Jesus Christ, we subcribe ourselves,

Yours in the Faith and Fellowship of the Gospel.

MOSES G. THOMAS,
SAMUEL CUSHMAN,
LEWIS DOWNING,
ANDREW CAPEN, JR.
NATH'L. HOLMES.
} *Ex. Com.*

Concord, N. H. Aug. 1836.

THE CHRISTIAN MONITOR.

In a *specimen* number of a small religious paper, with the above title, published in Boston, &c., Sept. 23, there is a letter of the Rev. J. Whitman to Mr Jones, the Editor of the Monitor, making some explanations respecting the origin of that paper and the share that he (Mr W.) has had in bringing it before the public. As the Editor of the Register has said before, so he repeats that he chooses to take no part in the misunderstanding that has arisen between those concerned in the experiment of a new religious paper. But he feels it due to the Publisher of the Register to state some simple facts which exonerate him from all blame respecting a neglect imputed to him by Mr Whitman.

Mr Whitman says, 'as soon as I saw Mr Reed's card in the Register, (respecting the 'Young Christian') I wrote him a long letter containing a more full explanation of my feelings and of the circumstances, than I have here given—and requesting him to publish it, or to return it, that I might take such other steps in regard to it as I might deem proper. That letter he has not noticed nor returned.'

The 'card' of which Mr Whitman speaks was published in the Register of the 10th inst. Mr Whitman's letter is dated Portland, Sept. 12th. It was not sent by the mail, and it must have been deposited in the Boston Post Office, by some person, several days after that date. The Publisher of the Register left Boston on the 14th, for the western part of Mass. Mr W's letter was not then in the office. It was taken from the office by the editor, afterwards, but on what day he cannot recollect. It was not received however in season to be acknowledged in the Register of the 17th, if it reached the editor so early as that day. It was acknowledged in the Register of the 24th by the Editor, as the Publisher had not returned. He is still absent.

EULOGY ON MR. MADISON.

On Tuesday last the Hon. J. Q. Adams, agreeably to a previous appointment by the city authorities, delivered a Eulogy on Mr. Madison, at the Odeon. The house was thronged in every part. Mr Adams' discourse was mainly historical; but as we were so situated as to hear it imperfectly, we shall make no comments till we have opportunity to read it.

The Eulogy was preceded by an appropriate prayer by Dr Lowell, and a hymn, composed by Park Benjamin Esq., and skilfully performed by the Choir of the Boston Academy of Music.

NEW PUBLICATIONS.

Mammon; or Covetousness the Sin of the Christian Church. By Rev. John Harris, Author of the 'Great Teacher.' Boston: Gould, Kendall & Lincoln. 1836.

This is an English Prize Essay, for which the Author received one hundred guineas, the amount of the prize offered to the Essay to which the prize should be adjudged, in addition to the profits of its publication. The subject was prescribed by John T. Conquest Esq. M. D. &c, who also offered the prize. J. Pye Smith and Baptist W. Nowell were the arbitrators, and had the laborious duty of examining 143 Essays by competitors for the prize.

It may well be supposed therefore, that, if the Essay of Mr Harris which won the prize, is not the best, it is a valuable production, and such in fact it is. It affords a fruitful source for selections, from which we shall draw hereafter.

The Pearl; or Affection's Gift, for 1837. A Christmas and New Years Present. Philadelphia: Thomas T. Ash and Henry F. Anners. 1836. Sold by James Munroe & Co.

The contents of this Annual, now published for the coming year, are contributed in part by some of our well known and most tasteful and instructive writers. It contains a well assorted variety of pieces in prose and verse accompanied with pleasing embellishments from distinguished artists.

ECCLESIASTICAL.

The Rev. Samuel K. May of Brooklyn, Conn. has received and accepted an invitation to take the pastoral charge of the 2d Unitarian Congregational Society in Scituate, Mass. His relation to the Church and Society in Brooklyn is accordingly dissolved.

Mr Abiel Abbott Livermore, from the Theological Seminary at Cambridge has received and accepted an invitation to become the Pastor of the Church in Keene N. H. from which the Rev. Thomas Russell Sulivan lately took his dismission. Ordination Nov. 2.

[From the Presbyterian.]

Presbyterian Church.—Every Presbyterian on looking back at the origin and progress of the Presbyterian Church in this country, will find much to interest and rejoice his heart.

The men who were engaged in its foundation and enlargement, were those that had made manifest their integrity, in giving up every thing for conscience sake, when the law of uniformity was passed, under Charles II. in the year 1662. They fled to this country to enjoy the Gospel which they loved, and for which they did not count their lives dear. Most of them settled in the Middle States. Their numbers were comparatively small, and of ministers sufficient only to form one presbytery, and that not constituted until 1704, consisting of 7 ministers. Their numbers increased so rapidly that in 1716 they were divided into two Presbyteries, and these constituted the Synod of Philadelphia, which met on the third Tuesday of September, 1717. Soon after, the number of Presbyteries increased to four. The Synod continued to be the principal judicatory until 1741, in which year there was a division that took the name of the Synod of New York. This division did good to both Synods by quickening them in their work, and producing such a state of feeling that in 1758, they united in one Synod, under the joint name. Things went on well. Many of her ministers were men of prayer, ardent piety, and abundant in their labors. The Lord smiled upon them; they increased and multiplied, and in the year 1788, the Synod was divided into four, the old Synod comprising 16 Presbyteries. This same year a General Assembly was appointed, which met in Philadelphia, on the 21st of May, 1789. Doctors Witherspoon and Rodgers were two of the leading men in this first Assembly.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—The Installation of Rev. Jonathan Cole late of Kingston Mass., over the first Unitarian Society in Hallowell Me., took place on Thursday the 22d. The services were, Introductory Prayer and reading of the scriptures, by Rev. Mr Williams of Saco; Sermon by Rev. Mr Upham, of Salem; Prayer of Installation by Rev. Mr Wells of Kennebunk; Right-Hand of Fellowship by Rev Mr Whitman of Portland; Charge by Rev. Dr Brazer of Salem; Address to the people by Rev. Mr Wells; Concluding Prayer by Rev. Mr Edes of Augusta; Benediction by the Pastor.

Mr Upham's discourse was from James v: 7th. He showed by way of introduction that the difference between our Savior's precepts and the instructions of heathen moralists consisted not in the different virtues recommended but in the different foundations which they respectively laid for the support of these virtues. The Heathen moralist inculcated the virtue of patience, but it was by doing violence to the inner man, in a dogged and sullen submission to the afflictions of life as to the decrees of an inexorable fate. Our Savior and his apostles inculcate the virtue of patience, but they would have it based upon an all-confiding trust in the wisdom and love of God's over-ruling Providence. Having introduced and dwelt upon the subject in a general view he applied it to the feverish excitement and impatience so prevalent at the present time in regard to social, political, moral and religious reform. He urged the importance of endeavoring to unite in our characters and in all our efforts for the public, diligence and perseverance in the exertion of effort, the use of means, with patience and confiding trust in God, in waiting for the result of our labors. He applied his subject in conclusion to the feverish impatience now too prevalent, it is feared, in both ministers and societies, under the influence of which, if great and visible results of their union are not at once manifested, 'the Pastor and people are cut adrift, he to float into some other pulpit, they to catch some other wanderer.' It was a well-timed and appropriate discourse, written evidently for use and calculated to do much good.

Dr Brazer gave a most beautifully written, and highly finished Charge. He omitted the details of ministerial duty, and dwelt upon the spirit by which the Minister should be actuated,—a spirit of Christian independence—of Christian devotedness—of Christian faith—of Christian love. It was a charge which came fraught with instruction, to the ministering brethren of the council as well as to the newly installed Pastor.

Mr Wells, in his address to the people, touched upon their duties to their Pastor, to one another, and to their God. Among other topics he spoke upon three of the utmost importance.

1. He spoke of the importance on the part of the people of a free admission of their minister to an intimate acquaintance with their hearts. He pointed out the distinction between an outward, passing, how d' ye do, arms-length acquaintance, and an inner, spiritual acquaintance with one's thoughts and feelings and states of soul, and showed that the acquaintance of the minister with his people should be of this latter kind, and that the people themselves should put such confidence in their minister as to admit him readily to this inner acquaintance.

2. He spoke of the advantage of intimate acquaintance among the members of the same society with each other, the importance of cherishing among themselves a deep interest in a warm sympathy with, and a strong fellow feeling for each other.

3. He spoke of the influence of thepeople upon the Pastor in making him superficial. If he finds that the results of deep and thorough investigations are not acceptable or profitable to his people, on account of their want of preparation, he must of necessity become superficial. He therefore urged upon the people the importance of reading, investigation, study, of thought and meditation, that so the Pastor, finding his hearers to be not mere babes, but full grown men, would feed them not with milk, but with the strong meat of the gospel. He glanced at other topics, but these were the most prominent and important. The address was direct, earnest and serious, apparently coming from the heart and calculated to reach the heart. The services as a whole were interesting and acceptable. There were religious services on Wednesday and Thursday evening at Hallowell, and on Thursday evening at Augusta.

Portland Me. J. W.

NEW TESTAMENT FOR THE BLIND.

We are happy to state, that this interesting and much needed work has lately been accomplished. The whole New Testament in raised characters for the use of the Blind is printed and bound up in two handsome volumes.

In aid of this work, and on application of the Directors of the Institution for the Blind, the Trustees of 'the Massachusetts Bible Society' appropriated one thousand dollars, to which they afterwards added two hundred and fifty dollars, being one half of a generous donation to the funds of the Bible Society from an anonymous friend.

This Testament has been printed in strict accordance with the rules of the Massachusetts Bible Society, being without note or comment. The following is part of a letter addressed to the Corresponding Secretary by Dr S. G. Howe, the Superintendent of the N. E. Institution for the Blind; which cannot be uninteresting to the friends of that excellent charity.

September 17, 1836.

My Dear Sir,—It is with peculiar gratification I inform you that our great work is finished. * * *

To the Massachusetts Bible Society the thanks of the Blind are due for their early and efficient aid to this work. And when it is considered how long it has been a desideratum, and how many vain efforts have been made in England to accomplish it, there is great reason for congratulation upon its successful termination. All that has heretofore been done in England was the printing of some of the Evangelists. *But we have now finished the whole New Testament in a compact, legible, and durable form.*

The edition was indeed small, but the types and apparatus are ready; and when the numbers of the educated Blind shall have increased so much as to call for another edition, it can be got up at a comparatively small expense.

If the contributors to your fund, and the members of your Society, could witness the joy which this work produces in those blind persons who have access to it, they would be amply repaid for their generosity.

To the Committee of the Trustees, who were charged with the inspection of the edition, and have taken so warm an interest in the subject, I feel constrained to make particular acknowledgments.

With great respect, I am yours,
SAMUEL G. HOWE.

To Rev. Dr PARKMAN, Cor. Sec. M. B. Society.

INTELLIGENCE.

The Indian War.—By accounts received from Alabama as late as the 16th ult., it appears that the campaign in Florida was about to commence in earnest. The brigade of 1500 Tennessee mounted volunteers, under Gen. Armstrong, had already set out on their march. They were to be followed by six or eight hundred Creek warriors, and by all the regular troops, except Major McIntosh's company and the Marines. Gen. Jesup, on the 8th issued a General order, announcing the entire cessation of hostilities in the Creek nation, and the movement west.

The Maryland Electors.—On the day appointed by the constitution of Maryland, for the meeting of the electors of Senators, the twenty-one Whig members met at the State House, and the 19 Van Buren members, though in the city absented themselves from the meeting. The nineteen members, however, met at another place, and agreed on a communication, addressed to the Whig members, in which they proposed that an understanding should be entered into, by which the 19, on the ground that they represent a majority of the people of the State, should be permitted to nominate eight of the fifteen Senators, and the twenty-one Whig members should nominate the other seven Senators. Receiving no answer to this proposition, the nineteen electors, on Wednesday left Annapolis, and with one exception proceeded to Baltimore, where they published an address to the people of Maryland, in which they justify the course pursued by them, on the ground that the provisions of the constitution are unequal and unjust, and that it ought to be amended. The twenty one electors resolved to remain at their post.

Charleston and Liverpool.—Arrangements have been made by J. Chamberlin, Esq. of Charleston, with Capitalists at New York, for the establishment of a line of packets from Charleston to Liverpool, on the first of every month. The ship Byron has been chartered at New York to leave Charleston for Liverpool on the 1st of November, and it is expected that the North America will be obtained for the 1st of December, and a new ship on the 1st of January. The Charleston Courier says, that five first class ships of from 500 to 700 tons burthen are to be engaged in the trade.

Supposed Volcano at Sea.—An intelligent shipmaster writes from the Coast of California, that on his passage out 'on Thursday, April 9, 1835, in lat 7 N. lon 99 West, we observed some little things floating by the ship, which on examination proved to be small stones, resembling pumice stone. From their appearance I should suppose they were of volcanic origin. We sailed upwards of fifty miles through them, thinly scattered over the surface of the sea. We were about 540 miles from the Continent, 600 from the Gallipagos and 600 from Clipperton Rock. The North East trade winds prevail in these latitudes. I can form no satisfactory opinion whence they came, excepting from some volcanic eruption at the bottom of the Ocean. As I send you specimens, you can forward part of them to the learned Prof. Silliman.

'The Meteoric shower in November, 1834, was seen in California.'

Capt. Coffin, at this port, from Sumatra, reports that on the 7th of May, a severe gale was experienced along the whole pepper coast, destroying many plantations and much peper, that had been gathered.

The water was six feet deep on the plantations, by which many houses were floated away and many buffaloes drowned.

TREASURY DEPARTMENT, Sept. 19, 1836.

NEAPOLITAN INDEMNITY.

Notice is hereby given, that the whole of the third instalment under the Neapolitan Treaty has reached this country, and soon as all the accounts relating thereto shall arrive, so that the net proceeds can be accurately ascertained, proper arrangements will be made as to the time and places of payment to the claimants, and public notice thereof given. In the mean time the certificates still remaining in this Department will be forwarded as the claimants may be pleased to direct. LEVI WOODBURY.

Secretary of the Treasury.

Fire Monument.—A meeting of merchants was held on the 19th of this month to consider the propriety of erecting a monument in Hanover Square, to commemorate the great fire of last December. His honor the Mayor was called to the chair, and James G. King, Esq. appointed secretary. After some interchange of opinions, a committee of six was appointed to report; the committee fulfilled its duty on Wednesday last, and a general committee was appointed to obtain subscriptions for the purpose of erecting the monument.—*N. Y. Com. Adv.*

Dedham Celebration.—The celebration of the commencement of the third century from the settlement of the town of Dedham, in Norfolk County, was most successfully conducted and afforded a high entertainment to the great number of persons who were present. An excellent and extremely interesting discourse was delivered by Samuel F. Haven, Esq., a descendant of two of the former ministers of the place. After the services at the church, a party of about six hundred gentlemen sat down to an entertainment provided under a tent erected for the purpose, at which James Richardson, Esq. presided. The occasion was enlivened by toasts, sentiments and speeches from the chair, and from many of the guests. Among the gentlemen who were called up, and addressed the meeting, were the Governor, Judge Davis, President Quincy, Gen. Dearborn, Rev. Dr. Pierce, Rev. Dr. Parkman, Mr. Wm. Jackson, Mr. A. H. Everett, Mr. Franklin Dexter and Col. Winthrop, many of whom are descended from families well known in the history of the town. The addresses abounded in interesting allusions to matters of local history, appropriate to the occasion. The ladies gave an entertainment at the Court House, which was joined by many of the gentlemen from the tent after dinner.—*Advertiser.*

Cholera in Charlestown.—The Courier, dated 18th inst. states that for the 24 hours ending at 1, P. M. there had been 8 cases, 3 of which were whites; 1 had died, the others were under treatment. Of the cases reported 17th, one more death had occurred.

Drought.—The peat meadows on the old Boston road, are still burning, as they have been for many weeks. Nothing but long continued and heavy rains will extinguish the fire.—*Salem Gazette.*

The lost Ship Independence.—Our town readers generally will remember the disaster which befel the ship Independence of this place, Cayt Brayton, which was wrecked on Starbuck's Island, in the Pacific Ocean, on the 18th December last—and the anxiety which was for a long time felt for the safety of her worthy commander, and for a considerable portion of the ship's company. We were enabled some weeks since to announce the preservation of Capt. B., and are now happy to have it in our power to give equally favorable assurances respecting that of the missing portion of his officers and crew—one of the hands having reached town, a passenger, with two others, in the Mentor recently arrived at New London from the South Seas.—As the narrative of this man throws some light upon matters hitherto involved in mystery, its substance will doubtless gratify those who had friends or connections on board the lost ship.

'On the 18th of December, 10 days after the wreck, twelve of the ship's company left Starbuck's Island in three boats, leaving ten men behind. For two days the boats kept company, the weather being pleasant, and by agreement lights were set at night. On the third night however, the light of the chief mate's boat could not be discerned; but the boats of the Captain and 2d mate were still together. Next morning the former set a flag, tacked, and stood to the North until 10 A. M. but without obtaining sight of the missing boat; then tacked and stood for the Society Islands.—Twelve days thereafter, they found themselves about 30 miles to leeward of Bolabola; and being short of provisions and water, bore up and run for Lord Howe's Island—round which they rowed: but being unable to land, put away for some other island. Three days afterwards anchored near Harvey Island, obtained some supplies, and immediately left for 'White Turkey Island,' which they reached next day.

Here, the natives stove the 2d mate's boat in pieces; took the captain's boat and contents, and carried them up to the king's residence, together with all the men, treating them with much harshness. In about two hours they were all directed to proceed to the house of the missionary—where they were informed that their property should be restored. This promise was partially fulfilled—one boat and some of the apparatus were returned forthwith, and on the next day nearly all the other articles, clothing, &c., the natives at this time evincing quite a friendly disposition. Having remained here about a week, Capt. Brayton with 4 others, embarked in a small schooner belonging to a white resident; but after being out two days with a head wind, were forced to return. The natives then took the schooner, and declared that Capt. B. should not leave unless he gave them his coat. He complied with the demand, his boat was re-fitted, and he then left in her, accompanied by three men, and followed by a number of natives in the schooner. The 4 men who remained at 'White Turkey Island,' tarried until the 3d of March, when the Mentor arrived, the commander of which furnished them with clothing, and treated them in the kindest manner on their passage home.—These 4 were Mr Whippey (2d mate) J. D. Davis of Nantucket, Y. Cochrane of New York, and Thomas Walker—the former stopped at Huaheina.'

On touching at Tahita, when homeward bound, our informant saw some of the men whom they had left at Starbuck's Island. They had been taken off by the ship Mayflower six weeks after the boats departed. Most of these men had obtained berths on board of other ships. Thus the whole company are accounted for—the mate's boat, it will be recollected, being the first from which information was received here, of the loss of the ship.—*Nantucket Inquirer.*

From the correspondent of the New York Journal of Commerce.

NEW ORLEANS, Sept. 7.—By yesterday's mail I sent you an outline of the horrid scenes of the previous night. You will find in the papers of our city of this morning some further particulars of this sad catastrophe.

But by the silly conduct of the assailants we are led to ask what was their real object in going to the house of the assailed Judge Bermudez. This is an interesting point of inquiry; and the following is, I think, the solution, although it is generally unknown here.

During the trial of Giquel, Judge B. presiding, the deceased and other young men continually met from evening to evening, augmenting their numbers, watching the progress of the trial, and resolving that in case of Giquel being admitted to bail, they would lynch either him or the Judge.

On Monday night a large meeting was held, and it was determined to carry the project into execution on Tuesday night. After the meeting was closed and the greater part of the assembly dispersed, one of the young men soon returned and reported that Giquel had left the city. About twenty were remaining at the place where they had met.

They resolved that twelve of their number should get a vehicle and proceed immediately to overtake Giquel, and bring him back to the city. They obtained a carriage, and proceeded to execute their plan, but when they arrived at the lower part of the city they found it difficult to trace the object of their pursuit and halted. Feeling themselves commissioned with an important trust, they concluded to go to the house of the Judge, not far distant, with a view, as is supposed, of insulting and otherwise maltreating him. On their arrival, only three of their number approached the door, being the whole company, unarmed, it is believed, except a dirk or two. One of them tapping at the door, the Judge himself appeared, thinking it some of his friends, who had just left and were soon to return, Eagan first entered the door, and inquired if it was Judge Bermudez; and being answered by the Judge that it was, caught hold of him, and in the scuffle was run through entirely by the sword which the Judge had in his hand, or in some way procured during the scuffle. While this was going on, Bailey passed into the more private part of the house, and there encountered the wife of the Judge and young Mr Beauregard, who shot him (Bailey) through the body under the right arm, the wound proving mortal, and giving him time only to pass to the street door, when he fell. Eagan finding himself mortally wounded by the sword of the Judge, retired to the door and fell across Bailey, and both instantly died. The other, a Mr Marchand, had entered the house, and received a wound, it is said, by the hand of the wife of the Judge; and on his escaping to the door of the house, and seeing Eagan and Bailey wounded and dying, he called out to the rest of the party, 'Come on, my friends; my companions are killed, dead, dead, dead.'

On seeing and hearing this, they took to their heels and ran away. Marchand walked home, holding his hand over the wound; it is said that he is not dead yet.

This account, I think, is true; as it affords the explanation, otherwise unaccountable to us as yet, of the entire want of arrangement, preparation, plan of attack, and want of success, on the part of the assailants: and if true, it proves most clearly that there was no fixed intention of taking the life of the Judge.

One moral lesson from this tragical affair. Let persons beware how they presume to take the laws of the land into their own hands to administer them.

The three or four last attempts in this city are dreadful examples, viz. Brux, Bailey, Eagan, and Marchand.

SEPT. 8.—The curtain is fast drawing over those lamentably horrid scenes, and the most resolved and determined on the infliction of Lynch law seem now as willing as any to bow to the law of the land and pay homage at its shrine. Poor fellows, who survive the awful fate of their companions, and who were so eager to seize upon the jury's box and violate the sanctity of the Judge's seat,—they are now sick at heart, and loudly bewail their vile infatuation. 'Touch it not, handle it not, mention it not.' 'Let the veil of eternal darkness be drawn over the whole scene.'

It would seem that the last sad office paid to the remains of their unfortunate companions produced this desirable effect. This is well, and as it should be.

The funeral of Bailey and Eagan was largely and most respectfully attended.

This community have learned a lesson which speaks with a voice of thunder to beware how you trifle with the sanctity of the law! Its warning voice should be felt, too, throughout the whole extent of our country, wherever the seeds of insubordination have been sown; and may it prove salutary every where, as I doubt not it will here.

New York Fire Department—Forty four of the companies of Firemen have resigned their engines, all which except one were accepted. Four companies did not resign. Arrangements had been previously made by Mr Riker, the Chief Engineer, and his assistants for working the engines. Before the resignation, a meeting was held by the foremen and assistants of the companies, at which it was resolved, that on Saturday they, with as many members of each of their companies as might join with them, would resign their places, and would not turn out again as firemen, unless Mr Guilick, the Chief Engineer, were restored.

New York Burnt District.—Within the limits of the ravages of the late fire in New York, 167 buildings have been erected, are finished and now occupied, 58 are finished but not yet occupied, 64 buildings not finished are roofed, and 52 other buildings are begun, making a total of 341 buildings. Some of these which are reckoned as one, might be counted as two, or three or four tenements. There still remain 78 vacant lots.

FOREIGN.

English papers have been received to the 24th of Augt. containing accounts from Madrid to the 15th.

England.—The British Parliament was prorogued on the 20th by the King in person, to the 20th of October.

Extracts from the King's speech.

'I lament deeply that the internal state of Spain still renders that country the only exception to the general tranquillity which prevails in the east of Europe; and I regret that the hopes which have been entertained of the termination of the civil war have not hitherto been realised. In fulfillment of the engagements which I contracted by the treaty of quadruple alliance, I have afforded the Queen of Spain the co-operation of a part of my naval force, and I continue to look with unabated solicitude to the restoration of the internal peace in Spain, which was one of the main objects of the quadruple treaty, and which is so essential to the interests of all Europe.

'I am happy to be able to inform you that my endeavors to remove the misunderstanding which had arisen between France and the United States have been crowned with complete success. The good offices which for that purpose I tendered the two governments, were accepted by both, in the most pacific and conciliatory spirit, and the relations of friendship have been re-established between them, in a manner satisfactory and honorable to both parties. I trust that this circumstance will tend to draw still closer the ties which connect this country with two great and friendly nations, with which they have so many important relations in common.

'The passing of the acts for civil registration and for marriages in England has afforded me much satisfaction. Their provisions have been framed upon with a due regard to the welfare of the Established Church in this country, I have always been desirous of maintaining and promoting: and they will also conduce to the greater certainty of titles and to the stability of property. It has been to me a source of the most lively gratification to observe the tranquility which has prevailed, and the diminution of crime which has lately taken place in Ireland. I trust that perseverance in a just and impartial system of government will encourage this good disposition, and enable the country to develope her great resources.'

Mr Rothchild's Will we find in the London papers, by which we observe he gives £20,000 per annum to his widow, with his house in Piccadilly, and that purchased by him from the Princess Amelia, and all the furniture, plate and jewels; £120,000 to each of his daughters; £1000 to each of his wife's brothers, and £500 to each of his sisters; £10,000 to Mr Cohen, one of the executors; some charitable donations; and the residue to be equally divided between his four sons, who are to continue the business exactly as heretofore, in conjunction with the houses in Vienna, Frankfort and Paris. On proving the will, the personal estate in England was sworn to be less than £1,000,000. The probate duties amounted to 615,000.

Liverpool Aug. 20—The Harvest—Several fields of wheat and oats, in this neighborhood were cut on Saturday last, apparently, so far as we are judges of such matters, in the finest condition. The week of glorious sunshine which we have since had, has, no doubt, materially assisted and expedited the labors of the husbandman, and should the present weather continue, we have no doubt that, by this time next week, not an ear of grain will have escaped the sickle here abouts, and the greater portion of the harvest will be safely housed.

It is reported that a Congress of Sovereigns is about to be held on the affairs of Spain.

France.—The question of intervention in the affairs of Spain had been a subject of anxious discussion by the French government up to the date of the declaration of the constitution of 1812. That event put an end to the project. It was said that the measure was advanced by M. Theirs, and opposed by the King.

The Paris Moniteur announces the appointment of Mr Edourd Pontois, to be Minister Plenipotentiary at the United States, and Mr Serrurier to fill the same post at Rio Janeiro.

Spain.—'The Madrid Gazette of the 15th Augt. contains the following decrees:—

'The Constitution of 1812 is proclaimed until the meeting of the Cortes, by which the institutions to be given to Spain shall be determined.'

This constitution establishes a single branch of government called the *Cortes*, an elective body required to meet annually and to remain in session not less than three months. Most of the powers of government are vested in this body.

The Constitution of 1812 has been proclaimed at Santander and St. Sebastian.

The account received by way of Lisbon, of the death of Gen. Evans, proves to have been untounded. He still remained in command of the British Auxiliary corps. The 250 men who refused to serve after the expiration of their term of enlistment, had been conveyed back to England in the steamboat. About an equal number of new recruits were sent from London after the receipt of the news of the change in the Spanish government.

The following account of the insurrection of St. Ildefonso is from the Paris *Moniteur*.

The Government has received the following details of what took place on the night of the 12th inst., at St. Ildefonso:—At 8 in the evening the regiment of provincial militia, about 500 strong, broke into insurrection in their barrack, to the cry of 'The Constitution forever!' 'Isabella II. forever!' and marched under arms to the palace, singing Riego's hymn. The soldiers of the 4th regiment of the Guards, seeing these men coming, joined them. All the officers, without exception, would have nothing whatever to do with this revolt, and the cavalry of the guard took no part in it. At the approach of the insurgents the gates of the palace were shut. The commandant-general, Count de San Roman, and the officers, remaining faithful, endeavored to calm the soldiers, but were not listened to. Cries of 'Death to Quesa-Roman' were mingled with those of 'Death to Quesada.' On the first intelligence of these events, M. de Rayneval, being detained at home with a heavy indisposition, M. de Bois-le-Compte, who had arrived a few days before at St. Ildefonso, and Mr Villiers, the English Ambassador, hastened towards the Palace, but could not get admittance, since the drunken soldiery, who obstructed the approach to it, refused to let them go by. They demanded to speak with the commandant, or the officers, but they were told there were not any, and that the sub-officers had taken the command.

They were forced to retire at the moment when menacing words began to be heard around them. However, the clamor and vociferations continued; already a small door was driven in, which however did not lead into the interior of the Palace; they began to shake the great gate; some musket shots were heard and they talked of getting artillery, and massacreing all in the Palace, if the Queen did not accept the Constitution.

The Regent, preserving admirable firmness in the midst of general alarm, ordered 12 of the rebellious soldiers to be brought into her presence. She asked them what they wanted; they replied the 'Constitution of 1812, and liberty.' A long discussion then ensued: the Queen trying to convince them that they did not understand even the nature of their demand, and the soldiers confessing that in fact they did not know much about the Constitution, but that they had been told it was excellent, that it would ameliorate greatly their condition: that it would lower the price of salt &c. To these declarations, made in a very insolent tone, were added from time to time protests of devotion to the two Queens. An officer, mistaking or pretending to mistake, the terms of the Constitution of 1812, represented to them that this Constiution called Don Carlos to the throne instead of his neice. They replied, that as for Don Carlos they would have nothing to do with him; he was a despot. As for the two Queens, they said, it was of no consequence that the Constitution repudiated them: the nation was determined to have them, and would know well how to support them. At 2 in the morning, after five hours' resistance, the Queen yielded to the wishes of those surrounding her: nothing, however, could induce her to swear to the Constitution of 1812: she protested that she would not take any such step, which could only be valid in the presence of the assembled Cortes. All that could be obtained of her, was, that she would sign a writing thus worded:—'The Queen authorizes General San Roman to let the soldiers swear to the Constitution until the meeting of the Cortes.' The troops immediately returned to the barracks; at 5 o'clock, tranquility was re-established: at 10, when the courier came away, no new incident had taken place, the palace was free; the authorities continued to discharge their functions, and the Minister of Grace and Justice, the only one who was at St. Ildefonso, was giving his orders.'

Portugal.—Letters received at Paris on the 12th announced that a violent insurrection broke out at Oporto on the 8th of August. In the beginning, the insurgents had the worst of it, but it appeared that the struggle was renewed, or that the authorities gave way. A commission was appointed by mutual rgreement, between the insurgents and the authorities of the city, to proceed to Lisbon, and to submit to the Queen in energetic terms the grievances of the city.

From the Proprietor and Publisher of the Register and Observer to the Editor.

Greenfield Sept. 27th 1836.

Dear Sir,—I received last evening, on my arrival at this place, from Berkshire county, a copy of the first No. of the 'Christian Monitor,' in a small form, which I understand has been extensively circulated in Boston and elsewhere. In this paper I noticed with grief and astonishment a letter of Rev. Jason Whitman of Portland, severely reflecting on the course I had pursued in reference to the 'Christian Monitor,' by which I suppose he means the small paper to which I referred in my communication in the Register of the 10th inst. In order to place the subject in a true light, I have no alternative but a statement in the columns of the Register. Such a statement *may* give the affair a different aspect. It is now too near the time of issuing your next paper, to furnish, at this distance, a reply, even if I had with me (which I have not) the letter to which Mr Whitman refers. I can therefore only ask a suspension of opinion on the subject till next week, or such time as my situation may enable me to make such reply as justice to myself and the Register demands. I have no fear for the result to myself or the paper, when the merits of the case are fully known.

Very respectfully yours,
DAVID REED.

P. S. When the above was written I had not seen last week's Register. I have just obtained it, and notice your reference to a communication received since I left home from 'One of the Committee of the Berry Street Conference,' on the subject of a cheap religious paper.' It will be out of my power to accomplish my business so as to return this week; and the communication referred to must be reserved till my communication on the subject next week.

D. R.

MARRIAGES.

In this city, by Rev. Mr Barrett, Mr John Murray, Jr. of Charlestown, to Miss Martha Louisa, daughter of Mr John Simonds, of this city.

In this city, by Rev. Mr Young, Mr Edward King to Miss Susan C. Jones.

In this city, at Trinity Church, by Rt. Rev Bishop Griswold, Joseph P. Morton, of Louisville, Ky. to Harriet, daughter of the Rt. Rev. Bishop.

In Cambridgeport, by Rev. Mr Mallory, Rev. L. G. Leanord, of Webster, to Miss Mehitable A. daughter of Rufus Fisk, Esq.

In Ipswich, by Rev. William H. Kinsley, Mr Benjamin E. Hoyt of Ipswich, to Miss Elizabeth T. Moody of Newbury.

In New York 22d inst., by Rev. Mr Lewis, Mr Samuel B. Wyckoff, of the Deaf and Dumb Asylum of N. Y. to Miss Eliza Harrison, of Orange, N. J. both deaf and dumb.

At Hunter, Greene Co. N. Y. on 21st inst. Rev. Edwards A. Park, Professor at Theological Seminary, Andover, to Miss Anna Maria, daughter of Col. William Edwards, of H.

In Portsmouth, by Rev. Dr Burroughs, Rev. Andrew P Peabody to Miss Catharine W. Roberts.

DEATHS.

In Billerica, 23d inst. Mr Oliver Richardson, a soldier of the revolution, 86 years and 7 mos.

In Stoughton, 21st inst. Mrs Abigail, wife of Rev. Dr Calvin Park, 62.

In Scituate, 17th inst. Mrs Esther, wife of Dr Freeman Foster, 59.

In Milton, on Sunday last, Mr Noah Reed, a revolutionary patriot, 77.

In Steuben, Me. Lieut. Gad Townsley, a revolutionary pensioner, 81. He was among the first patriots who volunteered soon after the skirmish at Lexington, and served his country through the war.

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THE YOUNG CHRISTIAN.

THE terms of the Young Christian proposed to be published at the office of the Christian Register, are one dollar a year in advance. Companies of six or more will receive it for 83 cts a copy.

SUNDAY SCHOOL TEACHER. NO 3.

JUST published by the subscriber, 'The Sunday School Teacher and children's Friend,' No. 3, for September 1836. This number contains an engraving of the Warren St. Chapel, also an article containing an account of that church, dedicated to the religious and moral improvement of children, with a description of its internal arrangement.

The following Resolution, at a general meeting of Sunday School teachers and others, connected with the Unitarian Congregations in Worcester County, Mass. will be sufficient to show the decided approbation in favor of this little work.

Resolved, that we highly approve of the publication called 'The Sunday School Teacher and Children's Friend,' and will use our influence to obtain for it subscribers, and will occasionally contribute to its pages.'

The resolution was seconded by Rev. Mr Allen of Northborough, who spoke in favor of the publication.

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REMOVAL.

CHARLES WHITE, respectfully informs the Physicians, his friends, and the public, he has removed to No. 230, Washington St., four doors south of Summer St., and nearly opposite his old stand.

C. W. returns his most grateful acknowledgements to the Physicians, and his friends, for their past favors, and hopes, by strict personal attention, as he

POETRY.

From the Token for 1837.

THE MOTHER'S JEWEL.

BY H. F. GOULD.

Jewel most precious thy mother to deck,
Clinging so fast by the chain on my neck,
Locking thy little white fingers to hold
Closer and closer the circlets of gold—
Stronger than these are the links that confine
Near my fond bosom this treasure of mine!
Gift from thy Maker, so pure and so dear,
Almost I hold thee with trembling and fear!

Whence is this gladness so holy and new,
Felt as I clasp thee, or have thee in view?
What is the noose that slips over my mind,
Drawing it back if I leave thee behind?
Soft is the bondage, but strong is the knot—
O! when the mother her babe has forgot,
Ceasing from joy in so sacred a trust,
Dark should her eye be, and closed for the dust.

Spirit immortal with light from above,
Over this new-opened fountain of love.
Forth from my heart as it gushes so free,
Sparkling, and playing, and leaping to thee,
Painting the rainbow of hopes till they seem
Brighter than reason—too true for a dream!
What shall I call thee? My glory? My sun?
These cannot name thee, thou beautiful one!

Brilliant celestial! so priceless in worth,
How shall I keep thee unspotted from earth?
How shall I save thee from ruin by crime,
Dimmed not by sorrow, untarnished by time?
Where, from the thief and the robber who stray
Over life's path, shall I hide thee away?
Fair is the setting: but richer the gem,
Oh! thou'lt be coveted—sought for by them!

I must devote thee to ONE who is pure,
Touched by whose brightness thine own will be sure.
Borne in his bosom, no vapor can dim,
Nothing can win, or can pluck thee from him,
Seamless and holy the garment he folds
Over his jewels, that closely he holds.
Hence unto Him be my little one given!
Yea, 'for of such is the kingdom of Heaven!'

BIOGRAPHICAL.

REV. EBENEZER PORTER. D. D.

In the mental habits and character of Dr Porter there were very obvious and striking excellences. His sound common sense must have been apparent to the most superficial observer. In his public performances, there were, frequently, remarks of great pith and sentiousness, which were not drawn from books, but from a close observation of human nature. During his journeys, and in his extensive acquaintance with men and institutions, he had treasured up numerous and striking anecdotes illustrative of the foibles and the weaknesses, or the commendable points in human character. In the thousand incidents of familiar and domestic life he exhibited a keen insight in respect to the motives by which men are governed. No one was better qualified to give advice to young men in relation to the very points where they would come in contact with society. Dr Porter was also remarkable for his industry. It was a habit which he early acquired, and which he retained through life. He had to contend with frequent bodily indisposition, and for many of the latter years of his life, with a shattered and broken constitution.—Yet no moment, in which it was possible to labor, was lost. He seized with avidity upon every interval from pain. Even when under the pressure of severe suffering, and unable to leave his study, he had contrived some mental employment, which would relieve the tedium of confinement, and at the same time, be useful to his fellow creatures. In this respect, he resembled Richard Baxter, of whose writings he was extremely fond, and who labored indefatigably, while suffering under almost all the ills to which men are liable. This industry was, however, very far removed from all bustle and excitement. There was not the least affectation of extraordinary diligence. Some men by their glowing zeal and boisterous industry, convey the impression that they have no method in their labors, and that their work will need amendment, if not an entire revision. Dr Porter was ever calm and collected, for he clearly apprehended the nature of his duties, the order in which they were to be performed, and the strength necessary for their accomplishment. Dr Porter possessed a discriminating mind. In power of profound investigation on abstruse subjects he was excelled by some other men. But he mastered whatever he undertook. He clearly apprehended the relations of the different parts of a subject, and the bearing of the whole on a particular object. His study of language, his skill in the use of it, the necessity, imposed upon him by his office, of skilfully analyzing sentences, doubtless contributed to this result. Language without meaning, terms without discrimination, discourse without logic, no one was more unwilling or less liable to exhibit. This fault in others, when it fell under his observation, and when circumstances rendered it proper, he subjected to a severe yet just and kind animadversion. There is great perfection in Dr Porter's style of writing. So far as the nice balance of sentences, the harmonious collocation of their members, and the selection of apt and beautiful words are concerned, he was rarely ever excelled. There was no heterogeneous agglomerations of epithets or of sentences, no verbiage, no confusion of metaphors. Every thing was distinct, clear, finished. We have the same associations respecting the perfection of his style, which we have with that of Prof. Playfair, Thomas Campbell, and Prof. Frisbie. His words fell on the ear like the music of Handel. In his best discourses, the extreme polish was not apparent.—The order was so logical, and the sentences were so accurately adjusted, that we never thought of the indefatigable attention which had been bestowed upon them. The sentiment was so clearly and precisely expressed, as to occupy the entire attention of the hearer. It found a lodgment in the inmost soul. Some of Dr Porter's sermons, as delivered by him when in the enjoyment of comparative health, were felt in the conscience and in the heart, and produced great and permanent effects. After all which may be said respecting unstudied nature, the outbreaking of natural eloquence, the happy disregard of rule and formality, of which we so frequently hear, it is yet refreshing and instructive beyond expression to listen to well composed sentences, which have been subjected to the revision of a severely disciplined mind. There is a perfection in some of the sentences of a few English writers, like Milton and Cowper, which we are wholly unable to describe, but which affords the highest mental pleasure.

A prominent trait in the character of Dr Porter was his exact and methodical arrangement of all his business transactions, in connection with great benevolence of character, and considering his means, extensive charities. No individual was less obnoxious to the charge of avarice. We never heard the least intimation of anything resembling meanness in his intercourse with his fellow-creatures. At the same time, a thoroughly bred accountant could not have managed his affairs more prudently and systematically.—His habits in this particular, as must be the case with all good habits, descended to things minute and comparatively unimportant. It is a most valuable acquisition, and worthy of the serious attention of all students, who would, on the one hand preserve themselves; and, on the other hand, maintain the rules of Christian economy, providing things honest in the sight of all men, in order that they may render their families comfortable, and have wherewithal to bestow upon him that needeth. A parsimonious habit and a wasteful expenditure are equally removed from the spirit of the Christian religion. Cheerfulness was an interesting and prominent trait in Dr Porter's domestic character.—When suffering severe pains of body, while confined for whole dreary winters to his house, or compelled, on the approach of winter to leave his beloved home, and his ardently cherished seminary, and repair to a warmer climate and the society of strangers, he still maintained the serenity of a composed mind. When any thing betided ill to the cause of his country, or of Christianity, he was not accustomed so to dwell on the unfavorable aspect, as to cloud his brow in gloom, to distrust a merciful Providence, or to incapacitate himself for labor. His natural character was undoubtedly peculiarly amiable. The influence also of a firm and humble hope in Christ, had refined and perfected an original endowment of nature. We may also add that there was a remarkable simplicity and honesty of character in Dr Porter. No one ever accused him of duplicity, double dealing, equivocation, or any thing of the kind. He possessed a sterling integrity, founded on Christian principle, which carried him above all the arts of evasion and insincerity. He was an Israelite indeed, in whom there was no guile. No one ever imagined that Dr Porter could be enlisted in any undertaking which would not bear the light of day and the scrutiny of an enlightened conscience. At the same time, there was nothing scrupulous or over-just in his habits of thinking or acting. He did not fall into the fault of some excellent men, in following the letter of the law beyond its spirit, or in pressing rules excellent in themselves into matters indifferent, and thus creating positive injustice. Combining these, and other, interesting traits of social character which we have not room here to delineate. Dr Porter was, as might have been expected, an interesting companion, a tender and faithful counsellor, a conscientious instructor, and a christian gentleman.—*American Quarterly Register.*

MISCELLANEOUS.

LOSS OF THE EXPLORING STEAMER TIGRIS IN THE EUPHRATES.

Letter from Capt. Estcourt.

Euphrates Steamer, Anna, May 26, 1836.

SIR,—The very unexpected nature of the hurricane in which this vessel was taken on Saturday last, the 21st inst. and the extreme violence with which it was accompanied, render it necessary that I should acquaint you with the circumstances, as they affected this vessel, and that I should lay before you the conduct of Lieutenant Cleveland and Mr. Charlewood, to whose united exertions and skill, supported by the active exertions of a most willing crew, added to the great power of the engines with which this vessel is propelled, her safety is to be attributed.

Scarcely had we cast off from the bank, when at mid day on Saturday last, we in company with the Tigris, had stopped to take in wood, when a dense cloud of dust was seen to rise high into the air, on the right bank. For some minutes it was doubtful whether it would not pass off to our right, but soon it was apparent that it would be otherwise. Preparations were made to meet the squall by furling the awnings, &c.

As soon as the Tigris, which was leading, as usual, had cleared a reef of rocks, at this season far under water, she made a signal to choose a berth, and make fast. Hardly was the signal answered, when the gale began. The Tigris was rounding to, to bring up to the left bank. The Euphrates followed; but as we neared the bank, I saw that the Tigris could not stem the gale and the current. She had failed to make the bank, and now was falling off with her head outward. The Euphrates was compelled to back her paddles to give room. Our operation, as you will at once see, was full of danger; for it could scarcely be expected that she would afterward be able to gather way upon herself against the violence of the elements and current. However, the Tigris having passed across her bows, we worked the engines with all power. The vessel took the bank with some violence, but did not recoil off. Instantly, Mr. Charlewood was ashore, followed by many men, bearing a hawser and light anchor. Within a few seconds a second anchor and chain cable had been got ashore, and these were followed rapidly by a second chain cable and anchor. Lieutenant Cleveland kept the engines working the whole time; notwithstanding which, and the anchors and cables fixed ashore, the vessel still drove. However, the gale was soon over, and the vessel was safe.

The density of the cloud of dust excluded from my view the Tigris from the moment she crossed our bows; Mr. Fitz James in the midst of the storm, reported to me, first that she was upset, then that she had gone down. As soon, therefore, as our danger had ceased, and that the Euphrates was secured, I sent off a party to the shore, under Lieut. Murphy to render what assistance he might be able, to the crew of our consort, while Mr. Charlewood pressed me to allow him to go by boat; this I did as soon as it was safe.

Of the remainder of this melancholy tale, of the total loss of the Tigris, and the few who escaped to find a shelter on the Euphrates, you are yourself well acquainted.

I have only to repeat, that to Lieut. Cleveland and Mr. Charlewood, and indeed to the whole crew of the Euphrates, the highest praise is due.

I have the honor to be, &c.

(Signed) J. W. BUCKNALL ESTCOURT.

Colonel CHESNEY. Capt. 43d Lt. Inf.

The following very affecting extract is from a letter written by Lieutenant Lynch, the Commander of the Tigris steamer, dated 'Euphrates steamer, off town of Anah, in the river Euphrates, May 27, 1836.

'Poor Robert is no more! he went down by my side on the 21st of this month, in a dreadful storm that drove my vessel to the bottom in a few minutes, as we were running along, proud in leading the way, over the unknown stream, and confident in our vessel and the band around us. All was blighted in a few minutes, and even yet, I can only look back with stupor to the dreadful event. Little did we think that death was hovering so near. I saw the storm coming, and prepared for it, but preparations were not of any avail; it dashed us before it, amidst a cloud of sand dark as midnight; and cleft to fragments by the racking lightning and echoing with the thunder that appeared to crash all around us, man's puny hand was powerless, a sinking wreck. We sunk together; thrice was I dragged down by some sinking sailor, and when I rose unencumbered from the last deadly struggle, nearly exhausted, I looked round in vain for Robert. A few minutes dashed me, clinging to the passing fragments, to the bank, where I climbed, not to find him; oh! we had parted forever, he was never seen more. I cannot go on. Suffice it to say, though I have lost all, the storm could not leave any stain on our name. The Committee of officers appointed as usual in such circumstances, give me, with eagerness, in their report to his Majesty's Government, full credit for judgment to meet, and intrepidity to face danger, and avert it as became an officer; and those who remain to mourn for their lost comrades are as eager to soothe my loss, by testifying their belief that they were led through the danger by an officer whom the appearance of death did not divert from his efforts to save them. Twenty of my fine crew went down with Robert; few comparatively were saved, not a third of the whole crew, which was above 35 in all; and when I was dashed to the shore, I had hardly breath to return thanks for my safety to the Power by whose hand alone I could have been saved. Adieu.'

SIR HUMPHREY DAVY AS A LECTURER.

He was always in earnest; and when he amused most, amusement appeared most foreign to his object. His great and first object was to instruct, and, in conjunction with this, maintain the importance and dignity of science; indeed the latter, and the kindling a taste for scientific pursuits, might rather be considered his main object, and the conveying instruction a secondary one. His lectures were almost invariably written expressly for the occasion, not a repetition of lectures; so that the same audience, year after year, might attend and never be wearied. He commonly wrote his lecture the day before he delivered it. On this day he generally dined in his own room, and made a light meal on fish. He was always master of his subject, and composed with great rapidity, and with a security of his powers never failing him. Latterly, he trusted a good deal to notes; and, excepting on particular occasions, wrote little more than the parts which he wished to make most impressive, especially the beginning and termination. It was almost an invariable rule with him, the evening before, to rehearse his lecture in the presence of his assistants, the preparations having been made and every thing in readiness for the experiments; and this he did, not only with a view to the success of the experiments, and the dexterity of his assistants, but also in regard to his own discourse, the effect of which he knew depended upon the manner in which it was delivered. He used, I remember, at this recital, to mark the words which required emphasis, and study the effect of intonation; often repeating a passage two or three different times, to witness the difference of effect of variations in the voice.

THE OHIO.

No river in the world rolls for a thousand miles a current so smooth and peaceful. Its 80 tributaries wind through as many valleys in 10 different States. The first size—the Tennesee having pursued a navigable course through three States, for more than 1000 miles falls into the Ohio, 50 miles above its mouth. The Cumberland, 62 miles, being navigable for steamboats to Nashville, and for keel boats 300 miles further. The Wabash, 130 miles. Green river, 208 miles from the mouth of the Ohio—navigable 201 miles, and 200 yards wide at its mouth. Kentucky, 504 miles—navigable 150 miles and as many yards wide at its mouth. Great Miami, 582 miles—Scioto, 742—Great Kanawha, 850 miles—navigable 64 miles to the Salines, where annually is made from 500,000 to 700,000 bushels of salt. Great Muskingum, 951 miles. These are the principal auxiliaries which give substance and strength to the beautiful Ohio. In its course of more than a thousand miles, it washes six States, and with its tributaries, has more than 5000 miles of navigable waters. Its main width is 6000 yards; with the exception of its lowest 50 miles, its average width is more than 1000 yards. The average raddity of its current, is 3 miles an hour. Its average descent in a mile is about 6 inches. It sometimes rises 50 or more feet. At a low water, its surface at Cincinnati is supposed to be 130 feet below the level of the Lake Erie; and 430 above that of the tide water of the Atlantic Ocean. Such is the Ohio.—*Cincinnati Luminary.*

THE CHANGE.

It is interesting, sometimes, to look back and note the changes that have been wrought in regard to the use of ardent spirits. We are informed that there have been, at one time, as many as ten taverns in Northampton, retailing ardent spirits, besides quite a number of groceries, one of which afforded a profit of $1200 a year, from the sale of ardent spirits alone. Now there are no groceries, which retail ardent spirits, and but five taverns. The travel is much more than it was when there were ten public houses; they were supported from the profits of their bars. There is probably much less retailed at the hotels now, than there was at an equal number in times past. Then every body drank, and in no small quantity. The farmer could scarcely go into his field without his bottle of rum, or into the woods, without calling once or twice to take a dram; and it was difficult to go amiss of taverns.

The tax upon the community of supporting so many taverns and rum groceries was immense. All the energies of the people were consumed to supply the community with rum. We often wonder that they got along as well in the world as they did. We are almost astonished that they were not all drunkards. But the change! The profits of rum are going down, and the profits of industry are rising up. All classes, but the rumselling class, are making more money now than they were ten years ago. Industry meets with her reward. The mechanic and farmer thrive. O, thou monster!

'It we had no name by which to know thee,
We would call thee DEVIL.'

Hampshire Gazette.

DILUVIAL MARKS ON MOUNT HOLYOKE.—Prof. Hitchcock say—'In numerous spots along the top of that mountain, from Connecticut river to Belchertown, a distance of eight or ten miles, the naked rock bears the strongest marks of the powerful action of water in the grooves and scratches upon its surface, some of which are several inches deep. The ridge is also crossed by numerous ravines or steep vallies, from ten to one hundred feet deep, all of which, as well as the grooves and scratches, run nearly north and south whatever be the direction of the mountain. I found also many loose masses of sandtsone and other rocks, many of them weighing several tons, lying upon the top of this ridge; having been brought thither up the steep northern and western face of the mountain. I am prepared to prove that these grooves and valleys were formed, or at least greatly modified, by that powerful deluge that formerly washed from the north and northwest over every part of New England.'

STEAM *vs.* HORSES.—It would require 12 stage coaches, carrying 15 passengers each, and 1,200 horses, to take 180 passengers 240 miles, in 24 hours at the rate of 10 miles an hour. One locomotive steam engine will take that number, and go two trips in the same time, consequently will do the work of 2,400 horses! Again, it would require thirty mail coaches (six passengers each) and 3000 horses to take 180 passengers and mail 240 miles in 24 hours, at the rate of 10 miles an hour. One locomotive steam-engine will take that number, and go two trips in the same time, consequently will do the work of 6,000.

HAITI.—The Rev. Mr Hanna, a curate resident in the Island of Jamaica, during the past year published in London 'Notes of a visit to some parts of Haiti.' He thus states his impressions:

'The country is one of the richest and most beautiful under the sun. The people from a variety of unhappy circumstances concurring, are in a low state of civilization; but they are a well disposed quiet people, very kind and very hospitable, and capable of as great advances in every moral and intellectual attainment, as any I am acquainted with. Than their religious condition nothing can be more afflicting.' He intimates that they are such as might be expected to result from the corrupt principles of Rome united to the vicious practices of African heathenism. 'There is no light, no gospel, no christianity there.' Haiti has a population of nearly a million—there is *one* missionary station under the direction of the Wesleyan Missionary Society.

POLAR NIGHT AND DAY.—Captain Ross thus points out how the inhabitants of the Polar regions discriminate night and day:—

'You will perhaps wonder how we could mark each day when the total absence of the sun had placed us in perpetual night. The whole face of nature was indeed completely changed to us; but it was far from being as you imagine. A considerable twilight about noon denoted the return of day; and in clear weather a beautiful arch of red light overspread the horizon to the south for an hour or two before and after noon.—Great care was taken, all the while the sun was under the horizon, to keep regular hours for our meals; and as the day shortened very gradually, we did not feel the approach of the shortest day, though we were not sorry when it passed.'

CAUTION.—The Taunton Gazette relates a case of insanity in that town, in the person of a lad of fourteen years of age, occasioned by a habit of occasionally standing on his head, as this mountebank feat is termed,—thus inducing an undue fullness of the blood vessels in that region, and producing such a pressure on the brain as to interrupt its proper functions.

SINGULAR THOUGHT.—The Philadelphia Saturday News says, that the architect of one of the prisons in that city, was lately told by a prisoner that he did not know his business, or he would not have built the cells for solitary confinement square, for, said he, there is something to break the monotony—there is a corner upon which I can fix my eye, it is an object. Had you made them round, I should have gone crazy in a week.

INGENIOUS.

The following lines have this singular property,—if read downwards in two distinct columns, they express the faith of a member of the Church of England; if read horizontally, two lines in one, they express the faith of a Roman Catholic. They are said to have been written many years ago, by a gentleman who was travelling in Ireland, and who, when interrogated about his religious profession, produced these lines, and either read them perpendicularly or horizontally, according as the company consisted of Protestants or Roman Catholics:—

The Church of Christ can't be	The Church of Albion,
The Church of Rome, I see,	Is the true Church or none;
I never can receive	What Protestants maintain,
What Catholics believe	Is orthodox and plain;
The Apostle-ha-ded down	What Papists Faith do call,
The faith held by the Cr wn,	Is no true faith at all;
Nor can these things vain	In Popery are seen,
Amongst Protestants do reign,	All villany and sin,
With Romanists and others,	I ever will comply,
Pl n ver j in in sin.	With England's Liturgy.

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This little work traces the successive changes of opinion, through which an Orthodox minister, settled over an Orthodox church, is gradually led by a devout study of the Scriptures, in becoming a consistent Unitarian, and indicates the effect which these changes have on the tone of his preaching, on his pastoral fidelity, and ultimately on the spiritual condition of his flock. It is, in some respects an unfinished sketch; but parts of it are so religiously done, and so feelingly withal, as to create in us a strong desire to hear the rest of Mr Loraine's history, and to know a little more about "poor Mr Hawbry's papers." '—*Christian Examiner for Sept.*

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HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

Anatomy and Operations in Surgery, Dr Warren.
Chemistry, Dr Webster.
Materia Medica, Dr Bigelow.
Midwifery and Medical Jurisprudence, Dr Channing.
Principles of Surgery and Clinical Surgery, Dr Hayward.
Theory and Practice of Physic, Dr Ware.

Clinical Lectures will be delivered as usual on the cases in the Massachusetts General Hospital.

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A new Dissecting Room is now building, and will be finished before the Lectures begin. It will occupy all the vacant land at the east of the Medical College. Every care is taken to make this important part of a medical school as perfect as possible, so that it may furnish to the Student ample facilities for prosecuting his anatomical studies. The legal enactments of the State, so liberally and so wisely framed, will be faithfully and thoroughly applied to the accomplishment of their important objects.

WALTER CHANNING, *Dean.*

July 13, 1836. epis Nov. 2

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Cambridge, July 4th, 1836.

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